

- 123 A Confession to god.
 92 A morning prayer
 88 A Hymn
 276 A prayer.
 229 A prayer for Repentance and forgiveness
 177 A prayer for pardon of Sin
 77 A Evening Prayer—
 187 A prayer for a happy Death
 145 Sunday after noon

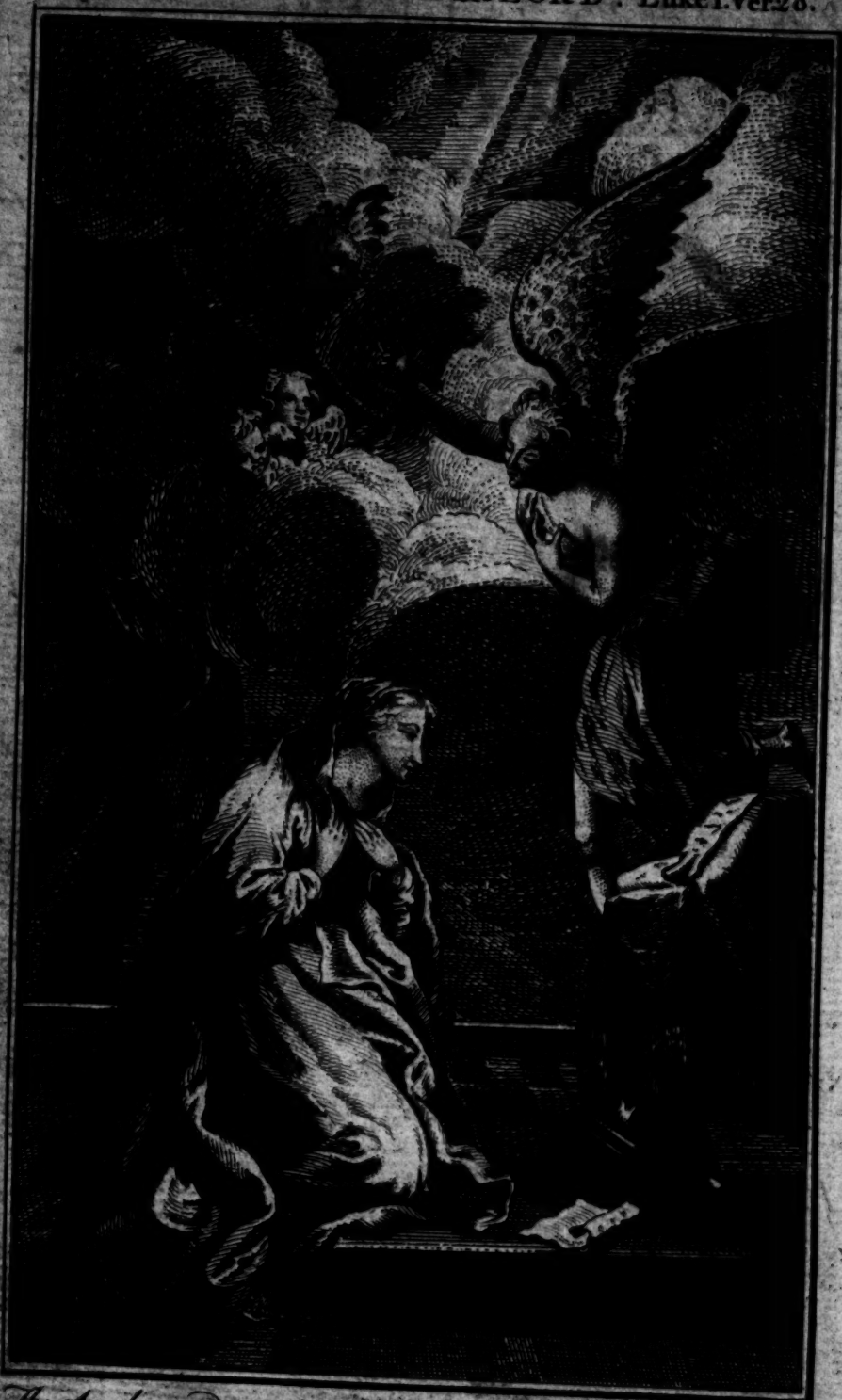
The Russian Watchman

Ten O'clock



Harkens folks to what we singing
 Ten O'clock the bell is ringing
 Ten Commandments came from heaven
 by the allmighty to us given
 All our watching would defend you
 Did not god him self befriend you
 Lord of goodness power and might
 Give to All a happy night

Behold the HANDMAID of the LORD ! Luke I Ver 28.



*The Angel appeared unto her, & said, Fear not for thou hast found
 favour with God: & Lord is with thee: blessed art thou amongst women.
 Luke I Ver. 28. 30.*

Engraved & Printed only for James Knapton, according to Act of Parliament.

1509/1363
THE NEW
Practice of Piety:

CONTAINING

The Necessary DUTIES.

OF

A Christian Life:

OR

The MEANS of acquiring every VIRTUE

The REMEDIES against every VICE,

AND

DIRECTIONS how to resist all TEMPTATIONS;

Adapted to the

GENIUS of the PRESENT AGE.

WHEREBY

The *Ignorant* will be instructed, the *Unbelieving* convicted;
the *Vicious* awakened and reclaimed; and the *Religious*
confirmed in their holy Resolutions.

AND

Directed how to walk in the Favour of God and *Man*.

By his Majesty's Special Authority,

FOR

Public USE and BENEFIT.

L O N D O N:

Printed for J. HODGES, at the *Looking-glass*, facing St. Magnus
Church, *London-Bridge*.

MDCCLXIX.

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LEGISLATURES

1947-1948

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SMITH & WATSON

ALTHOUGH it will be acknowledged

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1947-1948

THE UNIVERSITY OF CHICAGO

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1. The first part of the document is a letter from the President of the United States to the Secretary of the Navy, dated 18th March 1899. The letter is addressed to the Secretary of the Navy, Department of the Navy, Washington, D.C. The letter is signed by the President of the United States, William McKinley.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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[Illegible text]

TO THE
Most Reverend Father in GOD,
THOMAS,
LORD ARCHBISHOP of CANTERBURY,
P R E S I D E N T;

And the Rest of the

RIGHT REVEREND, RIGHT HONOURABLE, and
WORTHY GOVERNORS and MEMBERS of the
TWO SOCIETIES

For Propagating the GOSPEL in FOREIGN PARTS,
AND FOR
Promoting Christian Knowledge AT HOME.

ALTHOUGH it must be acknowledged
a Duty incumbent upon ALL Christians;
yet PIETY, in this Nation, is taken un-
der your more particular Direction and
Patronage; whether your SOCIETIES be con-
sidered the avowed Prosecutors of Vice, or
the zealous Advocates and Promoters of
Virtue: whose Endeavours to establish
the PRACTICE of true PIETY are not
confined within the narrow Limits of our
Island, to the Reformation of degenerate
Christians; but extend to many distant Na-
tions, who otherwise might live and die
without the Knowledge of their Duty re-
vealed in the Gospel of JESUS CHRIST;

A

in

DEDICATION.

in which You perfectly imitate the GOD of our Salvation, who by all the wise Arts of Love, as well as by the Fears of Punishment, rescue sinful Men from the Ways that lead to Destruction.

To whom then should the Author of a PRACTICE OF PIETY fly for Patronage? From whom should *his Work of Devotion and Instruction* seek for Protection and Encouragement, but from *your SOCIETIES*? And he begs Leave to say, That, as he is not a Stranger to the *Personal Virtues*, which are conspicuous in MANY of Your Members, he with Pleasure submits its *Approbation and Usefulness*, for the Promotion of *Virtue* and the Discouragement of *Vice*, to that undisguised Impartiality and Devotion, which so manifestly recommends *your SOCIETIES* to all good and virtuous *Christians*, as well as to

Your ever Devoted

Obedient and Humble

Servant,

THE AUTHOR.

The P R E F A C E.

B*Y publishing this NEW PRACTICE of PIETY, I may expect the common Opposition, which all such like Books of Devotion and Christian Instruction meet with, besides what the Admirers of the Book under the same Title, published by Dr. Lewis Baily, shall think fit to make. I shall therefore endeavour to obviate the Arguments which have been usually advanced on such Occasions, and then give you a short Sketch of the Utineness and Benefit, I apprehend, this New Practice of Piety may be to the Publick.*

It is now about 140 Years since the Publication of the OLD Practice of Piety; and therefore it cannot be a Matter of greater Surprise, that it has failed of late Years in giving the general Edification, which it in former Times produced; than to find that other Books of Piety and Devotion, of a much later Date, and of as great Esteem, have done the same in such a Course of Years, wherein our Language, and the very Method of Address, have undergone so extraordinary a Change. Their Manner of Expression sounds so harsh to a modern Ear, that it is no wonder their Efficacy cannot sink into the Heart. Besides, the Ways and Methods of treating Divine Subjects, have been so highly improved, and the Circumstances of Men and Things so greatly altered now from what they were formerly, that we can by no means be at a Loss to account for the little Improvement there is now to be made by the Use of those ancient Books of Piety; tho' I am far from denying that a Vein of true Devotion and sound Learning is very conspicuous in that published by Dr. Baily, or that the OLD Practice of Piety was well

P R E F A C E

adapted for the Instruction and Edification of those Times, in which it was written. But it will be found that the Subjects treated of, and the Devotions prescribed therein, are by no means so many, nor all of them so well chosen, as they might be for the Use and Necessities of the present Age; when not only the Duty of Prayer, but every other Act of Religion, are neglected and almost contemned.

Nor have I, in this Attempt to support Virtue, and to enliven Devotion, taken more Liberty than the Author of the FORMER Practice of Piety, "who did not finish his Work at first, but by the Importunity of many devoutly disposed (who saw its Defects) was prevailed upon to add some Points, and to amplify others." And I doubt not, had he lived to see the succeeding Decay of Piety, he would have done his best Endeavours to make his Book more perfect. And therefore, how unable soever I may be found in the Performance, my Intention is not, under the Name NEW, to introduce any unheard of Doctrines or arbitrary Acts of Devotion, not warranted by the Word of God; but to perfect or supply the Defects of the OLD Practice of Piety; even as the Law and the Prophets were not destroyed, but fulfilled, and their Imperfections were supplied and made perfect by JESUS CHRIST. So that it is no more Impropriety to write a NEW Practice of Piety, than to call the Gospel the New Covenant; because in both Places it does not signify that a New Duty is enjoined; but that, as in one it is more perfectly revealed, so in the other it is more perfectly explained, to furnish the Age we live in with a Practice of Piety.

more

P R E F A C E.

more intelligible to Christians in general, and more suited to the Occasions of the present Generation. Which gives me Reason to hope, that no Prejudice in favour of another Book will bias any one so strongly as to pass Judgment on this, before he has seriously perused it.

As for that Sort of Men who detry all Books of Devotion and Christian Instruction, I fear the little I could say in this short Preface would scarce be able to reform them, who make light of the Christian Religion, and talk contemptuously of our Saviour and of his Doctrines; and therefore earnestly entreating my Readers to join in Prayer for their timely Conversion, I pass to those, who censure the Number of devotional Books as useless and unnecessary.

I am well apprised that the Age we live in abounds with Books of Piety; and it is to be hoped the World is better'd by them: But that is no Argument against the Addition of this to those already in Print. Some People like one Book, some another: And the same Duties shall be better explained and enforced by one Author than by another: And finally, what does not affect one, may sensibly touch another. If some therefore should censure this Performance as unnecessary, permit me to say, That, both as to Method, Expression, and Quantity, it contains more Devotions and Christian Instructions than any other of the like Nature.

My Design, however executed, was laudable; to promote Virtue, to discourage Vice; to extract the Practice of true Piety out of the Confusion of religious Controversies; to expound the great Articles of our Belief; to shew in what manner we ought to walk with God, and how to know ourselves; how to address his Divine Majesty in all our Necessities, and how to glorify him both in our Life and Death; as you will more particularly be informed by the CONTENTS following:

T H E C O N T E N T S.

The Introduction.

IN what the Practice of Piety consists, *page* 1. A Prayer for Holiness of Life and Conversation, 3. Directions for the Practice of a Holy Life, 4. The Importance of the Holy Scriptures, 6. Directions for Hearing and Reading the Word of God, 7. A Prayer for profiting by God's Word, 7. The Conditions of our Acceptance with God, 8. The Objects of Faith, 9. The Acts and Offices of Faith, 10. The Signs of a true Faith, 10. How Faith is to be obtained, 11. A Prayer for the Gift of Faith, 12.

Lessons or Meditations and Prayers on the Being and Attributes of God, &c.

Of the Being of a God, *page* 12. The Prayer for true Religion, 13. Of the Holiness or Purity of God, 13. A Prayer for Purity, 14. Of the Goodness of God, 14. A Thanksgiving Prayer for God's Goodness, 15. Of the Justice of God, 16. A Prayer for Justice and Integrity, 17. Of God's Faithfulness and Truth, 17. A Prayer for Trust in God, 18. Of God's Wisdom and Omnipresence, 19. A Prayer for a true Sense of God's Wisdom and Omnipresence, 21. Of God's Power and Sovereignty, 22. A Prayer for a true Sense of God's Power and Greatness, 24. General Rules concerning the Attributes of God, 25. A Prayer of Thanksgiving to God the Father, 26. Of the Blessed Trinity, 26. A Prayer for Stedfastness in the Faith of the Blessed Trinity, 31. How to serve God in Spirit and in Truth, 31. A Prayer for true Religion, 36.

Lessons

C O N T E N T S.

Lessons or Meditations and Prayers for the Practice of the Duties we owe to God.

Of the Love of God, page 37. A Prayer for the Love of God, 41. Of the Fear of God, 41. A Prayer for the Fear of God, 42. Of Trust in God, 43. Of Hope in God alone, 46. Rules to govern our Hope, 48. A Prayer for Trust in God, 49. Of Prayer, 50. The Motives to Prayer, 51. Rules for the Practice of Prayer, 52.

The Daily Practice of Piety: Or, Directions and Devotions for every Day.

Directions for spending the Day, page 54. Devotions upon Ordinary Days, for the right Employment of those Portions of Time, which every Day must allow for Religion, 57. Ejaculations, 57. At Up-Rising, 57. At putting on your Cloaths, 57. Reasons for Morning Prayer, 58. The Morning Prayer, 61. Meditations for the Morning. *First*, On Man's State, Corruption and Misery, before he is reconciled to God in Christ, 63. *Secondly*, On the Miseries of Infancy, 65. *Thirdly*, On the Miseries of Youth, 65. *Fourthly*, On the Miseries of Manhood, 66. *Fifthly*, On the Miseries of Old-Age. A Prayer after Reading or Meditation, 68. The Hymn for Morning Prayer, to be said or sung, 68. Ejaculations, 69. The Conclusion, at Morning Prayer, 69. Ejaculations. At going Abroad or returning Home, 70. When you hear the Clock at any Hour, 70. In the Shop or Market, 70. At Work, 70. When you are walking in a Garden or Field, 70. At Meals, 71. In any Time of Temptation, 71. Directions concerning Eating and Drinking, 71. A Prayer for Temperance, 73. Grace before Meat, 73. Grace after Meat, 73. Directions concerning Cloaths or Dress, 73. Directions concerning Conversation,

CONTENTS

page 74. Directions concerning Recreation or Diversions, 74. Directions concerning Visits, 75. Directions concerning Company, 76. The Evening Prayer, 77. A Prayer of General Intercession, for all States and Conditions of Men, 79. A Form of Confession to Almighty God, 80. A Prayer for Pardon and Forgiveness, 80. Meditations. *First,* On the Misery of the Soul in this Life, 81. *Secondly,* On the Misery of the Body and Soul in Death, 82. A Hymn, 88. The Conclusion at Evening Prayer, 89. Prayers at going to Bed, 89, 90. Ejaculations to be used in the Night, 91. A Form of Morning Prayer for a Family, 91. The Confession, 92. A Prayer for Pardon and Forgiveness of Sins, 92. Meditations on the Misery of Man after he is dead, 93. A Prayer for Improvement in Grace, 98. The Morning Prayer, 99. The concluding Prayer, 99. The Blessing, 100. A Form of Evening Prayer for a Family, 100. Ejaculations, 100. Meditations on Hell and its Torments, 100. A Prayer for escaping Hell Torments, 103. An Evening Prayer, 104.

Family Piety, or relative Duties.

The Duty of Masters and Mistresses, *page 103.* The Duty of Servants, 110. The Duty of Parents, 114. The Duty of Children, 116. The Duties of Husband and Wife, 118.

The Practice of Piety for every Day in the Week.

Sunday Morning. Ejaculations, 122, 123. A Confession to God, 123. Acts of Adoration, 124. Aspirations, 125. Meditations on Regeneration, or the New Birth, 126. A Prayer for Grace to lead a Christian Life, 131. A Prayer for the good Use of Sunday, 131. Directions for a right Use or Keeping of Sunday, 136. Meditations upon going to Church: With some short Directions how to behave in the House, and in the Service of God, 137. Ejaculations,

CONTENTS

Gons, page 139. A Prayer before Service begins, 140.
 Directions relating to some Parts of the Public Wor-
 ship, 140. A Prayer after Service is done, 142. A short
 Prayer before Dinner, 142. A Prayer in private in the
 Afternoon, before going to Church, 143. *Sunday Evening.*
 An Ejaculation, 144. Psalms, 144, 145. A Prayer for
 Sunday Night, 146. The Lord's Prayer Paraphrased,
 148. An Ejaculation, 150. Short Heads of Self-
 Examination, 150. A Psalm, 152. Meditations on
 the State of a Christian reconciled to God in Christ,
 154. A Prayer for Grace, 157. Ejaculations, 158.
Monday Morning. Ejaculations, 159. A Psalm, 159.
 A Prayer for a Contempt of the World, 160. A
 Prayer for a right Use of Time, 160. A Meditation
 on imitating the Life of Jesus Christ, 161. The
 Prayer for imitating the Life of Christ, 162. *Monday*
Evening. Ejaculations, 163. A Prayer for Diligence,
 164. A Psalm, 164. The Meditation on the blessed
 State of a regenerate Man in his Death, 165. A Prayer
 for a happy Death, 167. *Tuesday Morning.* Ejacu-
 lations, 168. A Psalm, 168. A Prayer for Pro-
 tection and Preservation, 169. A Meditation on the
 blessed State of the regenerate Man after Death, 170.
 A Prayer for a happy Eternity, 171. *Tuesday Evening.*
 Ejaculations, 171. A Prayer for Perseverance and
 Perfection, 171. A Psalm, 172. A Meditation on
 Heaven, 173. A Prayer for a true Sense of eternal
 Happiness, 174. *Wednesday Morning.* Ejaculations,
 176. A Prayer, 176. A Psalm, 176. A Prayer
 for Pardon of Sins, 177. Meditations on the Happiness
 of Body and Soul in Heaven, 178. A Prayer for
 God's Protection in this Life, and Happiness in the
 next, 180. A Penitential Litany, 181. A Prayer
 for Grace, 183. A Prayer, 186. *Wednesday*
Evening. Ejaculations, 187. A Prayer for Par-
 don and a happy Death, 187. A Psalm, 188. Me-
 ditations on the Christian's Title to his Reward in Hea-
 ven, 188. A Prayer for a right Performance of Du-
 ties,

C O N T E N T S.

ties, page 190. *Thursday Morning.* Ejaculations, 191. A Psalm, 191. Acts of Resolution to lead a New Life, 193. Meditations on the first Obstruction to holy Resolutions, 194. A Prayer for Power to live by Faith in Christ and in the Divine Promises, 199. *Thursday Evening.* Ejaculations, 200. A Prayer for Obedience to God's Commands, 201. A Psalm, 201. Meditations on the pretended Difficulties of a good Life, 202. A Prayer for Grace to serve the Lord with Gladness, 206. *Friday Morning.* Ejaculations, 207. A Psalm, 208. A Prayer for Contempt of temporal Good and Evil, 208. Meditations on the Fear of Persecution and Affliction, 209. A Prayer for Strength in Time of Persecution or Affliction, 212. *Friday Evening.* Ejaculations, 213. A Psalm, 213. A Prayer for Heavenly-mindedness, 214. Meditations on the Love of this World, 215. A Prayer for a right Use of the good Things of this World, 220. *Saturday Morning.* Ejaculations, 221. A Psalm, 221. A Prayer for an humble Spirit, 223. Meditations on presuming too much upon God's Mercy, 224. A Prayer against Presumption, 226. *Saturday Evening.* Ejaculations, 227. A Psalm, 228. A Prayer for Repentance and Forgiveness, 229. Meditations on the Danger of deferring Repentance, 230. A Prayer for Repentance and Growth in Grace, 234.

The Extraordinary Practice of Piety, by which we glorify God in our Lives.

Instructions and Devotions for the Afflicted. Ejaculations, page 235. A Psalm, 235. How we ought to behave under Affliction, 238. A Prayer of Resignation in Time of Affliction and Trouble, 240. Instructions for Labourers, or working Christians, 241. The Labourer's Prayer, 246. The Husbandman's Prayer, 247. Instructions for Shopkeepers, &c. 247. The Tradesman's Prayer, 250. Obligations to Justice, in various Professions and Employments, 250. Instructions for the

C O N T E N T S.

the Rich, *page* 253. A Prayer to be used by the Rich and Great, 256. Instructions for the Poor, 258. A Prayer to be used by such as are Poor and Low in the World, 261. The Practice of Christian Fasting, 262. Days of Fasting or Abstinence, appointed by the Church of England, 265. A Prayer for Mortification, 266.

Instructions and Devotions for Lent, &c.

The Institution of Lent, 266. An Exhortation to Repentance on *Ash-Wednesday*, 268. The Terms of Salvation, 269. A Prayer for a true Fast in *Lent*, 272. Ejaculations, 273. A Litany, 274. A Prayer for Pardon and Forgiveness, 276. An Intercession, 277. A Prayer, 277. A Prayer for sincere Repentance, 278. Christ's Invitation to meditate on his Passion, 279. Meditations on Christ's Passion in general, 280. A Meditation on Redemption through Christ, 282. A Prayer for a due Imitation of the Love and Sufferings of Jesus Christ, 283. A Prayer for *Easter-Eve*, 286. Instructions for *Ember-Days*, 287. A Prayer on *Ember-Days*, for a Blessing on the Clergy at their Ordination, and in all their Offices and Conduct, 287. Instructions for *Rogation-Days*, 288. A Prayer on the *Rogation-Days*, for God's Blessing, and Deliverance from all Evil, 289. Instructions for the Vigils or Eves of Holydays, 289. A Prayer for a right Observation of Holydays, to be used on the Vigils or Eves, 290. Instructions concerning the Observation of Days, 291. Instructions for Almsgiving, 294. A Prayer for Bowels of Mercy, and a Desire to do good unto all Men, 297. Instructions for promoting Christian Love and Charity, 298. A Prayer for Christian Love and Charity, 304. Instructions for Good Christians, and those who desire to be so, 305.

The Practice of Piety, on the Feasts observed in the Church of England.

Instructions and Devotions on Holydays, *page* 309. A Table of the Feasts observed in the Church of England, dedicated

C O N T E N T S.

dedicated to Jesus Christ, &c. *page* 310. Days dedicated to Saints, 310. A Meditation on the Birth of Christ, 313. A Thanksgiving for the Birth of Christ, 315. A Meditation on the Circumcision of Christ, 315. A Prayer on *New-Year's-Day*, 317. A Meditation on the *Epiphany*, 317. A Prayer on *Twelfth-Day*, 319. A Meditation on the Resurrection of Christ, 319. A Prayer on *Easter-Sunday*, 324. A Meditation on the Ascension of Christ, 325. A Prayer on *Ascension-Day*, 328. A Meditation on the Descent of the Holy Ghost, 329. A Prayer for *Whitsunday*, 330. A Prayer on *Trinity-Sunday*, 330.

Prayers for Saints Days.

On the Conversion of St. Paul, *page* 331. On the Presentation of Christ in the Temple, 331. On the Festival of St. Matthias, 332. On *Lady-Day*, 332. On the Festival of St. Mark, 333. On the Festival of St. Philip and St. James the Less, 333. On the Festival of St. Barnabas, 334. On the Festival of St. John the Baptist, 334. On the Festival of St. Peter, 334. On the Festival of St. James the Great, 335. On the Festival of St. Bartholomew, 336. On the Festival of St. Matthew, 336. On the Festival of St. Michael and all Angels, 336. On the Festival of St. Luke, 337. On the Festival of St. Simon and St. Jude, 337. On *All-Saints-Day*, 338. On the Festival of St. Andrew, 338. On the Festival of St. Thomas, 339. On the Festival of St. Stephen, 339. On the Festival of St. John the Evangelist, 340. On the Festival of the Holy Innocents, 341.

Occasional Prayers.

The Prayer of a Husband for his Wife, *page* 341. Of a Wife for her Husband, 342. Of a Father for his Children, 342. Of a Child for its Parents, 343. Of a Widow, 343. Of an Orphan, 343. Of a Magistrate, 344. Of a Subject, 344. Of a Master,

page

CONTENTS.

page 345. Of a Servant, 345. Of a Soldier, 346. Of a Prisoner for Debt, 346. In Behalf of one troubled in Mind, 347. Of a Mariner or Sailor, when he is about to sail, 347. Of a Mariner or Sailor, after his Return from Sea, 348. Of a Traveller before or on a Journey, 348. Of a Traveller after his safe Return, 349. In Time of Thunder and Lightning, or in any Storm or Tempest, 349. A Thanksgiving after Thunder and Lightning, or after any Storm or Tempest, 350. A Prayer for Grace to employ our Time well, 351. For Love of our Neighbour, 351. Against Swearing, Lying, and Slandering, 352. Against immoderate Anger, 352.

The Practice of Self-Examination.

The Rule of Self-Examination by the Vow in Baptism, pages 357, 358, 359, 360. The Rule of Self-Examination by the Creed, 360. The Rule of Self-Examination by the Ten Commandments, 361, 362, 363, 364, 365, 366, 367, 368. An Examination on particular Sins, viz. Pride, Gluttony, Envy, Anger, 369, 370. The Examination of Sins, which one commits in the Person of another, 370. A Prayer for obtaining Contrition, after Examination, 371. The Examination of Repentance, 372. The seven Penitential Psalms, 375, 376, 377, 378, 379, 380, 381, 382. Instructions for a worthy Receiving of the Lord's Supper, 382.

Prayers and Meditations preparatory to the Holy Communion.

Collects, I, II, III. pages 389, 390. The Meditation on the Paschal Lamb, and Institution of the Lord's Supper, 390. A Preparatory Prayer for the Holy Communion, 392. Devotions at the Holy Communion, 393, 394. Rubrick, 395. A General Confession, 396. Ejaculations, 396. Rubrick, 397. A Form of Humiliation, 397. A Prayer for a worthy Receiving,

CONTENTS.

Receiving, *page* 398. When the Priest is receiving the Bread and Wine, 399. Ejaculations on the Approach of the Priest with the consecrated Elements, 399. Whilst others are communicating, 400. Ejaculations and Meditations. On approaching the Altar, 401. When you kneel down before the Altar, 401. Before receiving the consecrated Bread, 402. After receiving the Bread, 402. When the Minister delivers the Wine, 402. After receiving the Wine, 402. A Thanksgiving, 403. A Prayer for your Fellow-Christians that are present, 404. Rubrick, 405. A Prayer, 405. A Hymn, 406. Rubrick, 406. The Song of Simeon, 407. Ejaculations, 407. A Thanksgiving Prayer, 408. Rules for the Practice of Piety, or a Holy Life after Communion, 408. A Meditation after receiving the Holy Communion, 410. A Prayer of Thanksgiving after receiving the Holy Communion, 412. Resolves of future Holiness after Communion, 413. When tempted to Sin, 414. Upon the prevailing of any Temptation, 416. Having escaped a Temptation, 416.

Instructions and Devotions for Persons to be confirmed.

The Institution and Duty of Confirmation, *pages* 417, 418, 419, 420, 421, 422. Ejaculations, 422. Hymns, 423, 424, 425. The Invocation of the Blessed Spirit, 426. A Psalm, 426. Prayers, 427, 428.

Instructions and Devotions after Confirmation.

Instructions after Confirmation, *page* 429. A Psalm, 429. A Prayer, 430.

Devotions for Child-bearing Women.

A Prayer for a Woman with Child, *page* 421. A Prayer for a Woman in Travail, 431. A Midwife's Prayer before Deliverance, 432. A Prayer for the Standers-by, when the Woman is in Travail, 432. A Thanksgiving after Deliverance, 433. A Thanksgiving for the

CONTENTS.

the Person herself, when she is able, after Child-birth, page 435.

Instructions for Churching of Women.

Directions to be observed at Churching, page 435. Ejaculations after Churching, 438.

The Practice of Piety in the Time of Sickness.

Instructions and Devotions in the Time of Sickness, page 439. A Prayer on sending for the Physician, 441. Ejaculations, 442. A Prayer, 442. A Psalm, 443. Meditations on the Advantages of Sickness, 445. A Prayer for Recovery or Time to repent, 447. A Prayer for Resignation, 448. A Prayer for godly Sorrow and Trust in God in Time of Sickness, 449. A Prayer for Trust against tormenting Fears, Despondency, &c. 450. A Prayer for Patience, 452. A Prayer to be said when the Sick Person takes Physick, 452. Instructions when Sickness grows dangerous, 453. A Prayer for Ease, when Sickness grows very painful, 455. A Prayer on the Abatement of Pain, 455. A Prayer on Want of Sleep, 456. A Prayer when the Minister is sent for, 456. A Prayer when Sickness increases, and there remain small Hopes of Recovery, 457. A Prayer when given over by the Physician, 458. Meditations on the Advantages of a short Life, and the Benefit of Death, 459. A Prayer against the Fear of Death, 460. A Prayer for Preparation for Death, 460. Acts of Repentance, 461. Considerations against the Fears of not having our sins pardoned, 462. A Prayer at the Approach of Death, 465. Ejaculations, 466. A Prayer upon the Appearance of Recovery, 467. A Prayer upon Recovery from Sickness, 468. A Psalm, 469. A Thanksgiving after Recovery from Sickness, 470. A Prayer to be said by those present at the Death of a Person, 471.



GEORGE R.

GEORGE the Second, by the Grace of God, King of Great-Britain, France and Ireland, Defender of the Faith, &c. To whom these Presents shall come, Greeting: WHEREAS our Trusty and Well-beloved *James Hodges*, of our City of *London*, Bookseller, has, by his Petition, humbly represented unto Us, That he has with great Study, Labour, and Expence, perfected a Work in *Osawo*, which is now Printing, Entitled,

The New Practice of Piety:

CONTAINING

The necessary Duties of a Christian Life, or the Means of acquiring every Virtue, the Remedies against every Vice, and Directions how to resist all Temptations; adapted to the Genius of the present Age: Whereby the Ignorant will be instructed, the Unbelieving converted, the Vicious awakened and reclaimed, and the Religious confirmed in their Holy Resolutions, and directed how to walk in the Favour of GOD and MAN: That the said Work is calculated for the Advancement of Religion, and the general Good and Benefit of MANKIND.

He has therefore humbly besought Us to grant him Our most gracious

Royal Licence and Privilege

for the *SOLE* Printing, Publishing, and Vending the same, for the Term of Fourteen Years; We being willing to give Encouragement to all Works that may be

Of Publick Use and Benefit,

we graciously pleased to condescend to his Request: And We do therefore, by these Presents (so far as may be agreeable to the Statute in that Case made and provided) grant unto him the said *James Hodges*, His Heirs, Executors, Administrators, and Assigns, Our Royal Privilege and Licence, for the *SOLE* Printing, Publishing, and Vending the said Work, for and during the Term of Fourteen Years, to be computed from the Day of the Date hereof; strictly forbidding all Our Subjects, within Our Kingdoms and Dominions, to reprint or abridge the same, in the like, or any other Size, or Manner whatsoever; or to import, buy, vend, utter or distribute any Copies thereof, reprinted beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent or Approbation of the said *James Hodges*, his Heirs, Executors, Administrators or Assigns, under their Hands and Seals, first had and obtained, as they will answer the contrary at their Peril. Wherefor the Commissioners, and other Officers of Our Customs, the Master, Wardens, and Company of Stationers, are to take Notice, that due Obedience be rendered to Our Pleasure herein declared.

Given at Our Court at St. James's the Twenty-Fourth Day of March, 1748.
in the Twenty-Second Year of Our Reign.

By His Majesty's Command,

B E D F O R D.

THE NEW Practice of Piety.

The INTRODUCTION.

Shewing in what the Practice of Piety consists.

AS every man is wholly God's own portion by the title of creation; so all our labours and care, all our powers and faculties must be wholly employed all the days of our lives in the service of God; that this life being ended, we may live with him for ever in the mansions of eternal bliss. It is not sufficient that we think of the service of God, as a work of the least necessity or of small employment; but it must be done by us, as God intended it, with great earnestness and passion, with much zeal and desire. God is pleased to esteem it for a part of his service, if we eat or drink, so it be done temperately, and as may best preserve our health, that our health may enable our services towards him: And there is no one minute of our lives (after we are come to the use of reason) but we are, or may be, doing the work of God, even then when we most of all serve ourselves. Let us then remember and adore God's goodness, who hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that we, by directing these actions to the glory of God, do intend them as instruments to continue our persons in his service; he, by adopting them into religion, may turn our nature into grace, and accept our natural actions, as actions of religion.

We must not only repent of our former evil life; but we must also for the future exercise ourselves in the constant *practice* of all grace and virtue: we must imitate the life of Christ; be like him in heart and mind; act by the same rule; look towards the same end; and govern our lives by the same spirit. This is an imitation of Jesus Christ, which is as

B

necessary

necessary to salvation, as it is necessary to *believe* in his name. This is the sole end of all the counsels, commands and doctrines of Christ, to make us like himself; to fill us with his spirit and temper; and to make us live according to the rule and manner of his life. I am, saith the blessed Jesus, the way, the truth, and the life; no man cometh unto the Father but by me. His meaning is, that *his* way of life, is to be the way in which *all* christians are to live; and that it is by living after the manner of his life, that any man cometh unto the Father. And *this way* being fully revealed and contained in the holy *scriptures*, we in directing our course over the ocean of this world, fix our eyes continually upon this star; steer by this compass; and make it the only land-mark, by which we can be guided to our wished for haven. Inward workings of our own roving fancy, or the corrupt dictates of carnal reason, are but blind guides, and will certainly lead mankind into the ditch of error, heresy, and irreligion. Nothing can be worthy of God's accepting that is not of God's commanding.

Again, as a good christian should consider every place as holy, because God is there; so he should look upon every part of his life, as a matter of holiness; because it is to be offered unto God. And, as all men and all things in the world do as truly belong unto God, as any places, things, or persons, that are devoted to divine service; so all things are to be used, and all persons are to act in their several states and employments for the glory of God. Things may and must differ in their use; but yet they are all to be used according to the will of God. Men may, and must differ in their employments; but yet they must all act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings. It is not left to any woman in the world to trifle away her time in the follies and impertinencies of a fashionable life; nor to any men to resign themselves up to worldly cares and concerns. It is not left to the rich to gratify their passions in the indulgencies and pride of life; nor to the poor to vex and torment their hearts with the poverty of their state: But men and

women,



women, rich and poor, must, with bishops and priests, walk before God, in the same wise and holy spirit, in the same denial of all vain tempers, and in the same discipline and care of their souls; not only because they have all the same rational nature, and are servants of the same God; but because they all want the same holiness, to make them fit for the same happiness, to which they are called. It is, therefore, absolutely necessary for all christians, whether men or women, to consider themselves, as persons that are devoted to *holiness*, and so order their common ways of life by such rules of reason and piety, as may turn it into continual service unto almighty God: and they will be easily convinced, that RELIGION is neither the product of spleen, nor the fruit of imagination; neither an engine of state, nor a Parson's invention; but that it came from heaven, and was planted on earth by Christ and his apostles; and that we must either believe it here, or burn for our infidelity hereafter: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

A Prayer for HOLINESS of Life and Conversation.

O God of infinite majesty, who only art holy, direct my heart and my soul to seek thee, O Lord, my God; to walk before thee and be perfect; to exercise myself unto godliness, and to walk uprightly according to the truth of the gospel; grant me the fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and keep from me all hatred, variance, emulations, wrath, strife, and envyings; give me that faith, without which it is impossible to please thee; that hope, by which we are saved; and that charity, which is the bond of perfectness; teach me to do justly, to love mercy, and to walk humbly with my God; to follow peace with all men; and to be holy in all manner of conversation; let my conversation be as it becometh the gospel of Christ, that I may adorn the doctrine of God, my Saviour, in all things; that so I may be filled with the fruits of righteousness, which are by Jesus Christ, unto thy glory and praise:

Grant this, O heavenly Father, for the sake of the same Jesus, my Lord and Saviour. *Amen.*

Our Father, &c.

DIRECTIONS for the Practice of a Holy Life.

IF a man live never so piously or exactly for a time, and after that relapse into a vicious course of life, he will lose his reward of all his former good actions; all his righteousness, that he hath done heretofore, shall not be mentioned, but for the sins that he hath committed he shall surely perish; and it had been better not to have known the way of righteousness, than after we have known it to turn from the holy commandment. Therefore,

They that design to make themselves happy must look to their thoughts before they come to desires, and entertain no thoughts in their mind, that may blush in words.

He can have no serious belief of a God and the world to come, who dares to be wicked.

Set God always before you, whose eyes are always upon you; and therefore keep your eyes continually upon him.

In all actions, aim at excellency. That man will fail at last, that allows himself in one sinful thought.

Spend not your thoughts upon trifles or impossibilities; but frequently call to mind the shortness of life, the certainty of judgment, the great rewards for the good, and the severe punishments for the bad; and, therefore, make even with heaven by repentance, at the end of every day; and so you will have but one day to repent of before your death.

Let no pretence of conscience make you disobedient to the supreme power; for, obedience to your prince is part of your duty to God; and conscience is not your rule, but your guide; and it can only so far justify your actions, as your conscience itself is justified by the sacred word of God.

Let your conversation be with those that can accomplish you in virtue, or what is praise worthy. It is better to be alone than in evil company.

Out of acquaintance chuse familiars; and out of them, friends; but make none a bosom friend, but one that truly fears God.

Hear

Hear no ill of a friend, and speak none of an enemy. Believe not all you hear; and speak not all that you believe.

Do not accustom yourself to find fault with others; but take care you give not just occasion to others to find fault with you.

Commend no man to his face, but to others, to create in them a good opinion of him; nor dispraise any behind his back, but to himself, to work a reformation in him.

Use civil language and courteous behaviour to all: for civility is a debt you owe to mankind; and nothing can give you greater reputation in the world than an humble and serene deportment.

In conversation avoid idle jests and vain compliments: but especially, make not religion, nor the faults or infirmities of others, nor any thing that is obscene, the subject of your mirth.

Be not over talkative; but speak well, or say nothing: every idle word that men shall speak, they shall give account thereof in the day of judgment.

Beware of vain boasting, swearing, or telling lyes, tho' but in jest; but have a regard to truth at all times in your speech.

Speak nothing that you know or believe will promote vice, or occasion any evil discourse.

Tell nothing that is of a doubtful nature, or liable to be misconstrued.

Often mix your discourse with religion and the praises of God, and what may be instructive to the hearers.

Never be so much below yourself, as to suffer any passion to be above you.

Do not willingly disoblige any person, though never so mean.

Do all the good you can, while you have opportunity.

Avoid idleness; nor fill up your time with unprofitable conversation, or ludicrous spectacles; or with reading lascivious plays, or frothy romances.

Seek the rule of faith and good manners in the holy scriptures; for they are the fountain of salvation, and they

will correct errors, and instruct us in the way we should walk comfortably in this world, and arrive at happiness in the world to come.

The Importance of the HOLY SCRIPTURES.

THE *holy scriptures* contain all things necessary to be known, believed, and practised. They were written by *Moses*, the *prophets*, the *apostles* and *evangelists*, who thro' CHRIST have made known to us the last and full will of God; saying none other things than those, which the prophets and *Moses* said should come to pass; and denouncing a woe against those, that shall either add to, or take away any part from it.

They were written for our learning and comfort; to be a lamp unto our feet, and a light unto our paths; to give wisdom and understanding to the simple: and they are profitable for doctrine, for reproof, for correction, for instruction in righteousness: so that the ignorance of them is the mother of error and superstition: and they are hid only to them that are lost. Therefore we are exhorted and commanded to give attention to reading; to search the scriptures; to have them dwell richly in us in all knowledge; to delight and meditate in them day and night: for in them we have eternal life.

Here then is the rule and measure of all that is good. From hence it is we are to know God and our own selves; and it is upon this star alone, as I said before, that we must fix our eyes; by this compass we must continually steer; and we must make this written word of God our only landmark, in directing our course over the ocean of this world, to the shore of everlasting bliss.

Let us then avoid the inward workings of our own roving fancies, and the corrupt dictates of our own carnal reason: for these are blind guides, leading the deceived into the ditch of error, heresy, irreligion, and infidelity.

The Holy Ghost is certainly the best preacher in the world; and the words of scripture the best sermons. ALL the doctrine of salvation is plainly set down there; and in
such

Directions for reading the Scriptures, &c. 7

such a manner, that the most unlearned person, by hearing it read, may understand *all* his duty. What can be plainer spoken than this? Thou shalt not kill; be not drunk with wine; husbands love your wives; whatsoever ye would that men should do to you, do ye even so to them.

D I R E C T I O N S

For Hearing and Reading the Word of God.

SET apart some portion of thy time, according to the opportunities of thy calling, and necessary employment, for the reading of the holy scripture; and, if it be possible, every day read or hear some of it read.

When it is in your power to chuse, accustom yourself to such portions, which are most plain and certain duty, and which contain the story of the life and death of our blessed Saviour. Read the *gospels*, the *psalms* of *David*; and especially those portions of scripture, the *epistles* and *gospels*, which, by the wisdom of the church, are appointed to be publickly read upon *Sundays* and *holy-days*.

Attend diligently to the reading of the holy scriptures upon those days, wherein it is most publickly and solemnly read in christian assemblies; by which we not only learn our duty, but obtain a blessing along with it; it becoming to us upon *those* days a part of the solemn divine worship.

When the word of God is read or preached to you, be of a ready heart and mind, free, diligent to hear, careful to mark, studious to remember, and desirous to practise all that is commanded, so as you may increase in the love and service of God.

Finally, Beg of God, by prayer, that he would give you the spirit of obedience and profit, and that he would, by his spirit, write the word in your heart, and enable you to transcribe it in your life and conversation.

A Prayer for *profiting* by God's Word.

O God, whose name is great, wonderful and holy, which alone is excellent, and which thou hast magnified by thy word above all things; pour upon me the spirit of

grace, that I may give thee, O Lord, the glory due unto thy name, and sanctify thee, O Lord God, in my heart. Shew me thy ways, O Lord, and teach me thy paths. Lead me in thy truth; and guide me: for, thou art the God of my salvation. Give me understanding to know the holy scriptures, which are profitable for doctrine, and for instruction in righteousness; and, when I know these things, make me so happy as to do them; that having my fruit unto holiness, my end may be everlasting life; and I may be transformed into thy image, from glory to glory; and not receive thy grace in vain, but grow in it, and in the knowledge of Jesus Christ, to whom, with thee and the Holy Ghost, be all glory now and for ever. *Amen.*

The Conditions of our Acceptance with God.

BY the holy scriptures we are taught, that we must not only believe in God, and in Jesus Christ, whom he has sent; but must also comply with those terms and conditions, on which, for the sake of Jesus, God has promised to pardon our transgressions, and at last to receive us into eternal happiness.

It is purely for the sake of Christ that God will accept us, and acquit us of our sins; nevertheless he expects something at our hands, and without this we cannot expect any benefit from the merits of Christ. Therefore,

Our acceptance with God, our justification, the pardon of our sins, and our final and eternal happiness, depend upon our due *Practice of that Piety*, in order to the settling of which, Christ took upon him our human nature; went about doing good; preached repentance and the forgiveness of sins; and suffered so many indignities, and a most shameful death on the cross.

Whither then should we go to be instructed in this *Practice of Piety*, but to Jesus, who hath the words of eternal life; and to his apostles, his immediate ambassadors? For whatsoever was not preached by Christ himself, or is not read in the holy scriptures, or cannot be proved thereby, is not to be required of any man, that it should be believed, as

The Objects and Importance of Faith. 9

an article of our faith, or be thought requisite or necessary to salvation. The New Testament is the standard to which all conditions must be brought to be tried, and by which it is the duty of all to examine, whether they are truly instructed in the *Practice of Piety*, or misguided into the paths of darkness, superstition, and error.

Therefore, if we hope to arrive at God's salvation, we must walk in the way which he hath directed; and if we expect to enter into heaven's gates, we must travel in his way, and not in our own; we must *believe* what he has revealed, and *practise* what he has taught.

The Objects and Importance of Faith.

THE *objects* of the *christian* faith are the whole gospel of Christ; God the father, such as he is revealed by the son; God the son made man, and suffering for our sins; God the Holy Ghost, sanctifying and guiding us into the way of all truth: and the rewards and punishments declared therein, in order to promote our strict obedience to God's holy and righteous commands.

By *faith* we see the invisible God, who, from his holy heaven, beholds and governs all things that are on the earth. We adore and worship him; we love and fear him; and call on, and rely upon him. We are encouraged to walk in his ways, and to endeavour to be perfect, as our Father which is in heaven is perfect: this raises in us an esteem of God above all things.

By *faith* we expect, that the same Jesus, the Christ, will come at the end of the world, in power and great glory, to judge and reward every man according to his works done in this life.

So that, without enumerating the other great advantages and objects of faith, it is easy to infer from these particulars, that *justifying* faith, or *saving* faith, enlightens our understandings, and ravishes our hearts with the wisdom and goodness of God; prays and watches, contends and struggles against all dangers and temptation; and fights and conquers the world, the flesh and the devil. It ripens a soul fit for heaven; and it both makes us to fear, love, seek, and

and rely upon God, and to hope for eternal happiness thro' the righteousness of Christ our Saviour.

The Acts and Offices of Faith.

THese are, to believe every thing that God hath revealed to us, with an humble submission to his wisdom, and a sincere confession of the weakness of our own understanding: to believe nothing concerning God, which shall, in any wise, derogate from his excellency or goodness, or from any of his attributes: to give up ourselves wholly to Christ, in heart and desire, by practising his life and doctrine: to believe all God's promises, and that they will as assuredly be performed, as if we had them in possession: to believe all the conditions of the promise, or that part of the revelation, which concerns our duty: to profess publicly the doctrine of Jesus Christ, without any regard to the flattery, power, or favour of man: and to pray without doubting, weariness, or fainting; being thoroughly convinced, that God will, in his due time, give us what shall be most expedient for our souls and bodies, and for the end to which he created us.

The Signs of a true Faith.

They who believe all the articles of the *christian* faith, will also be zealous and constant in prayer: for we can never believe that sincerely, which we do not desire to enjoy.

They will do nothing for vain-glory, but entirely for the interest of the gospel; valuing not the ways of men, but the praise of God.

They will submit unto the judgment of God, and consider him as their pastor, their lord, and their friend; desiring that he will be all in all to them, as they in understanding and affection are wholly his.

They will fix their affections on things above, and not on things upon the earth: never be too much rejoiced, or transported with the good things of this life, nor too much dejected by losses and afflictions of any kind.

They will be rich in good works: for if we do not what
God

True Faith, how known and obtained. 11

God has commanded, we cannot hope for the glory and reward, which he has so *conditionally* promised; and if we do not believe what we have practised, how can we expect to attain to the end of our faith, which is eternal bliss.

They will do their duty in that state of life, wherein God hath placed them. They will give all glory and praise to him, and when they have done their best, they will rely upon his providence without anxiety, or being too solicitous for the success of their undertakings or desires.

They will be ready to lay down their lives, and yield up their estates and reputation, for the sake of Christ and his doctrines: for he that fears men more than God, believes men more than God.

In fine, a true, lively and justifying faith will always be attended with a good life; it works miracles, *i. e.* it will make a drunkard sober, a lascivious person chaste, and the covetous man become liberal: it will overcome the world, work righteousness, and make us diligently to do and cheerfully to suffer whatsoever God shall please to try us with, in our way to heaven thro' the rugged paths of this world.

How Faith is to be obtained.

THEY that desire to attain a true saving faith, must have an humble, willing, and teachable mind; or a real desire to be instructed in the commandments and ordinances of God.

They must lay aside all prejudice and love for every thing that faith forbiddeth or contradicts: For he that resolves still to be vain-glorious, intemperate, unchaste, covetous, mercenary, and to live in ease and unlawful pleasures, can never become a disciple of Christ.

They must pray, and God will give them his spirit:

They must meditate well upon, and consider the omnipotence and wisdom of God; and confess their own ignorance and weakness to perceive and to do any thing of themselves.

They must avoid all curiosity of enquiry into such particulars in religion, which God has not thought proper to reveal distinctly to his servants.

In

In time of temptation they must throw themselves up on God, and only contend with him in prayer for his divine assistance.

In the time of health and prosperity they must remember their latter end, and arm themselves with particular arguments and means of persuasion, and trust in God's mercy; that they may be ready to defend themselves with the shield of faith, when temptations come.

A Prayer for the Gift of Faith.

O God the father, who didst send thy only beloved son into this world of misery and woe, to redeem and teach us, and to pardon all our sins; grant, I most humbly beseech thee, that I may have a right understanding in all things: So that by the divine inspiration of thy holy spirit I may receive his doctrines, so engrafted in my heart, as to be ready in soul and body to die for the testimony of Jesus, and to suffer any affliction or calamity, that shall obstruct my duty, or tempt me to shame, sin, unbelief, or apostacy. Give me grace, that my faith may always shew itself in a good and virtuous life, repel the fiery darts of the devil, and confirm in me a holy hope, a firm confidence in thy promises, and a christian love and charity to thee my God and to all the world, till I arrive from grace to glory, from earth to heaven, and from duty to reward; thro' Jesus Christ, the author and finisher of my faith, *Amen.*

Lessons or Meditations, and Prayers

ON THE

BEING and ATTRIBUTES of GOD, &c.

Of the Being of a God.

THE *being* of a God is so deeply engrafted in the minds of men, that it seems to be twisted and interwoven with

Of the Being and Holiness of God. 13

with our nature: it is of the same date with our species: it runs through our veins with our blood; and is conveyed to us from our ancestors: neither is it fixed to climate, or complexion; it takes in all times, as well as all places. None but a fool ever said in his heart, there is *no* God.

What is the Deity, or *who* is the Lord, has often been the question; and without any degree of folly, may be asked by every one, that worships and obeys him. And, if we search the scriptures, nothing is more clearly revealed therein than the answer thereto: God is a spirit, whom no man hath seen, nor can see; self existing from everlasting, and to everlasting; cloathed with infinite perfections of power, wisdom, and goodness. So that whoever cometh to God, must not only believe that he is, and that he is a rewarder of them that diligently seek him; but that we must worship him in spirit and in truth; not with outward shews, gifts, and ceremonies; but with inward affections, and a sincere offering of the heart and spirit; lest he be accounted like unto those, who by their images, will-worship, and superstitious inventions, changed the truth of God into a lye; and draw upon himself God's just vengeance.

The Prayer for *true* Religion.

Lord of all power and might, who art the author and giver of all good things, graft in my heart the love of thy name: Increase in me true religion: Nourish me with all goodness; and of thy great mercy keep me in the same; through Jesus Christ my Lord and Saviour. *Amen.*

Of the Holiness or Purity of God.

GOD is infinitely holy, good, just, faithful, wise, almighty, every where present, and can never change; for, he takes no pleasure in wickedness; he hates all workers of iniquity; and therefore evil shall not dwell with him. He is not only without sin himself, but he has a perfect aversion and unchangeable hatred of it in all others.

God's *holiness*, therefore, or *purity* calls upon us to be holy, as he is holy; not to rest upon outward forms of religion

religion, but, with our reasonable service, to shun all sin and wickedness, and to offer up unto him a pure heart; for such only shall see God: without holiness no man shall see the Lord.

A Prayer for Purity.

O God of infinite purity, thou hast commanded me to be holy as thou art holy, and hast promised to none but the pure in heart, to see and enjoy thee in the beauties of holiness and the joys above; wash me thoroughly from mine iniquity, and cleanse me from all my sin and guilt, in that fountain opened for sin, and for uncleanness, the precious blood of the lamb of God, slain to take away the sins of the world. Lord, if thou wilt, thou canst make me clean. O create a clean heart in me, and I shall be cleansed, and fitted now for thy holy service, and hereafter for thy heavenly glory. Let me not live after the flesh, lest I eternally die; but, by the spirit, so mortify the deeds of the body, that I may for ever live. Help me, my God, to avoid every occasion of falling, and to abstain from all appearance of evil; and so to delight in purity, and to keep myself from iniquity, that I may lead such a spiritual life, as becomes the child of my heavenly father; and not grieve thy holy spirit, O God, but be pleasing in thy blessed sight, through Jesus Christ. *Amen.*

Of the Goodness of God.

THE *goodness* of God is merciful, so far as it may be consistent with wise and holy purposes, and a governing justice; which being once offended, gives way to vengeance on hardened criminals, and can well bear to see tormenting cures wrought on diseased and straying offenders. God is infinite in goodness, but in such a manner, as at the same time to be equal in justice and wisdom. When the simple continue to love simplicity, and scorners delight in their scorning; and fools hate knowledge, and refuse to turn at his reproof and call, but set at naught all his counsel; God will laugh at their calamity, when their fear

fear cometh as desolation, to lay all waste, and, as a whirlwind, to sweep all before it. For when distress and anguish cometh upon them, then shall they call upon me, saith the Lord, but I will not answer; they shall not find me; they shall eat of the fruit of their own ways, and be filled with their own devices; they shall be slain and destroyed. Let us not, therefore, be ever so presumptuous to think ourselves such favourites of heaven, as that God will tolerate us in the commission of any wickedness; or that we are so decreed unto eternal life, as not to be able to fall short of his conditional promises by our transgressions.

God's goodness, consequently, is his readiness to reward our obedience to his commands; and his great patience and forbearance, not to punish, but to desire and wait for the conversion of sinners: But the unrepenting sinner cannot hope for pardon; God will by no means clear the guilty.

A Thanksgiving Prayer for God's Goodness.

PRAISED be thy sovereign goodness, and tender mercy, which spreads itself over all thy works! O Lord, how manifold are thy works; in wisdom hast thou made them all; and they all wait on thee, that thou mayest give them their meat in due season; that thou givest them, they gather; thou openest thine hand, they are filled with good. Adored be thy goodness, which encourages me still to look up unto thee, that I may feel more of thee; and hath engaged me by innumerable mercies to continue these addresses to thy divine majesty. O how excellent is thy loving kindness, O God; how precious are thy thoughts unto me! How great is the sum of them! Who can utter the mighty acts of the Lord? Who can shew forth all his praise? How often hast thou spared me, when I deserved to be punished? How many dangers have I escaped? From how many assaults of the enemy have I been guarded? And how many of his designs have been defeated by an invisible and unobserved goodness, which ought ever to be acknowledged. [*Here mention all the particular mercies*

mercies you can remember, and then proceed still to admire his loving kindnesses in all those you took no notice of or have forgotten.] I can desire no greater honour in this world, than that I may live to the praise and glory of thy grace, in Christ Jesus; walking worthy of thee, who hast called me to thy kingdom and glory, and behaving my self in all things, as becomes one that hath received such pledges of thy love already, and looks for thy mercy unto eternal life, thro' Jesus Christ my lord. *Amen.*

Of the Justice of God.

THE justice or righteousness of God is also manifest, by his requiring of us just and equitable terms of acceptance; and by passing righteous judgments, or by rewarding every one without respect of persons, according to those terms, which are not grievous, but easy and light. So that unless we make our peace with God by repentance, we must be condemned to that eternal death, which, by his law, is the wages of sin. Whatever punishments are justly proposed, may be justly exacted. Man only is blameable for his own misery: the punishment was denounced before man transgressed, that it might deter him from offending against his maker. God gave him power to resist temptations, but man forsook the good, and chose the evil.

Yet God does not punish, to gratify private passions and resentments, but for wise and good purposes; to keep up good order and government; to protect and secure virtue; and to discourage and suppress vice. God's justice is a wise resolution, not a weak passion; when he afflicts, it is not willingly: How shall I give thee up? is the compassionate relenting of the Almighty, when a sinner is almost past mercy. No body, tho' never so rich, powerful, artful, or secret, can ever expect to escape his vengeance. If we continue in sin, we cannot flee from the presence of God: The eyes of the Lord are in every place, beholding the evil and the good: No man can hide himself in secret places, that he shall not see him: He is acquainted with all our ways;

Of God's Faithfulness and Truth. 17

ways; he understands our thoughts afar off, and there is not a word in our tongue, but he knows it altogether: His knowledge is infinite; he weigheth our actions; sees all that is done in the world; and he will be incorruptibly just in rewarding all that is good, and in punishing all that is bad: in him there is no repentance. We therefore ought in all places, and at all times, and before all companies, to behave with decency and modesty; with seriousness and gravity; with circumspection and care; and with purity and integrity of heart.

A Prayer for Justice and Integrity.

ALmighty God, whose ways are just and true; let thy spirit direct me to do justly, to shew mercy and compassion, and not to oppress the widow, nor the fatherless, the stranger, nor the poor; nor imagine evil against my neighbour, in my heart. Preserve me, O Lord, that I do no murder, nor commit adultery, nor steal, nor bear false witness against my neighbour, nor covet any thing that is his. Let me not remove my neighbour's land-mark, nor do any unrighteousness in judgment, in weight, or in measure; and, if I have done wrong to any man, enable me to make full restitution. And grant, O Lord, I may give such account of my stewardship, as to be found a good and faithful servant, that by keeping innocency, and taking heed to the thing that is right, I may have peace at the last, even peace with thee, through Jesus Christ. *Amen.*

Of God's Faithfulness and Truth.

GOD is *faithful*; he is able and willing to perform all his promises; and he never will forsake those that love and fear him; he is not as man, that he should repent; what he hath spoken, he will make good. It is impossible for God to lye. When he calls sinners to repentance; when he declares his good-will towards men; when he promises to receive their prayer, and to pardon their sins; he has no secret reserves, no mental reservations, nor equivocations; he will certainly perform his word. For, though

he may be long before he does it, he will ever be mindful of his covenant, will keep it to a thousand generations, and keepeth truth for ever. Remember *Abraham* received not the child of promise till he was very old; and his seed entered not the land of *Canaan*, till 400 years after God had promised it.

They that will endeavour to be holy, as he is holy, may be always assured of his friendship; because with that God, who hath saved us, and called us with an holy calling, according to his own purpose and grace, before the world began, there is no variableness, nor shadow of turning; for, he is the same yesterday, and to-day, and for evermore. If the wicked man, who is an abomination in the sight of God, turn from his wickedness, he shall surely live, and not die; and if the righteous, who is a friend of God, turn from his righteousness, and doth according to the ways of the wicked, all his former righteousness shall be forgotten, and he shall die in his sins, that he hath committed; because the Almighty God doth whatsoever he pleases both in heaven and earth, the sea, and in all deep places. So that we must never despair of his merciful promises, nor contemptuously despise his threatnings.

A Prayer for *Trust in God.*

O Lord, as thy mercy and love are infinite, so are thy truth and justice; I believe that not one tittle or one word of thy promises shall fail. Thou art a most merciful and a just God; thou sparest sinful men, as long as thou seest there is room for hope of amendment; and when there is none, there is no longer room for mercy, and we are from thence shut up under condemnation; give me grace, O Lord, not to abuse thy patience, to hope in thy promises, and to fear thy threatnings: So shall I live in holy obedience to thee all my days, and at the end receive the reward of it, the salvation of my soul, through thy merciful acceptance, and through the merits of thy blessed son, Jesus Christ the righteous. *Amen.*

Of

Of God's Wisdom and Omnipresence.

THE wisdom of God is thus described in holy writ: The foolishness of God, says *St. Paul*, is wiser than men; he is wise in heart, wonderful in counsel, established the world by his wisdom, stretched out the heavens by his direction, weigheth our actions, searcheth and knoweth all hearts, understandeth all the imaginations of the thoughts, knoweth every word of our tongues, seeth every thing, and trieth the reins of men.

This most absolute understanding sets a just rate and estimate on all things; valuing every thought, word, and deed of the creature according to its worth. He hates all that is evil, he flights all human inventions in his service, and he loves those that obey his will. His law contains the things he likes, and the conditions of our acceptance with him. We gain and please him by obedience; and we offend and lose him by disobeying. We must not build on *uncommanded* abstinences, severities, or on any affected singularities: we can never either gain the favour or shun the displeasure of an infinitely wise God, by *arbitrary* fancies and inventions of our own; but only according to what is *written*.

This wisdom knows how far every thing will work upon us. God knew that *Pharoah* would not let the *Israelites* go, notwithstanding all his plagues; that the elders of *Israel* would hearken to the voice of *Moses*; and that *Tyre* and *Sidon* would have repented at the Sight of *Christ's* wonderful works. In a word, his wisdom foresees the issue and effect of all the means of grace, and the ways by which God dealeth with us; and should therefore create in us the greatest opinion and reverence for all God's ordinances or appointments; and deter the most presumptuous from accusing either the duty of prayer, the administration of sacraments, preaching, and a stated ministry, of weakness or unsuitness; or to pretend to understand their efficacy better than he that understandeth all things; or

to put down *his* and set up their *own* wisdom, by neglecting the *old*, and beating out *new* ways for themselves.

God by his wisdom seeth also the best times and seasons for every purpose. This should teach us to wait humbly upon our God for what we pray; and to bear his afflicting hand with patience and resignation. Let our desires be what they will, the all-wise God knoweth what, and when they are best for us; and let us always conclude our requests with the resignation of *Eli*, It is the Lord that I petition, let him do what seemeth him good.

God is present in all places, included in no place; not bound with cords, except those of love; not divided into parts, nor changeable into several shapes, but filling heaven and earth with his presence, power, and with his never absent nature. *Am I a God at band*, saith the Lord, and not *a God afar off*, can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? Neither is there any creature, that is not manifest in his sight, but all things are naked and open to the eyes of him, with whom we have to do.

He is present by his essence, by his power, and mercy, and by his grace; because his infiniteness is not to be limited; his purity cannot be polluted; he rolls the orbs of heaven with his hand; he fixes the earth with his foot, he guides all creatures with his eye; and refreshes them with his influence. The powers of hell shake at his terrors: the devils are bound by his word, and thrown out with his command: the angels go forth with his decrees: by him we are fearfully and wonderfully made, live, and move; the infant in the womb; the numerous production of fishes in the waters; and the most savage animals in the wilderness live upon his provisions, seek their meat from God, revere his power, and feel the force of his Almightiness.

God is present, chiefly, in those places where his servants are appointed ordinarily to meet, to hear their prayers, to bless their persons, and to accept their offices. He is present in the hearts of his people by his holy spirit:
God

Of God's Wisdom and Omnipresence. 21

God dwells in our hearts by faith; and he is present in the consciences of all persons, good or bad, as a faithful remembrancer, to put us in mind of all our sins; as a witness, to bring us to judgment; and as a judge, to quit or condemn us.

Therefore this meditation of God's presence will create an habitual fear and reverence toward God, and dread in all our actions; confirm our faith; lead us to a true knowledge of our creator; check our abuse of his good creatures; furnish us with pious discourses with God in our retirements; enflame our love towards him, and our neighbour; and will teach us to be decently devout in his house, and merciful to all his creatures.

A due consideration of this attribute is an excellent help to prayer; produces a confidence in God, a disregard of worldly enemies, patience in tribulation, and an humble spirit. It is the cause of great modesty and decency in our actions; it helps self-examination, and restrains our wandering thoughts; it establisheth the heart in holy resolutions; leadeth on to perseverance, and gains purity and perfection, holy fear, holy love, and every thing that pertains to the *Practice of Piety*.

A Prayer for a true Sense of God's Wisdom and Omnipresence.

O Wonderful Lord God, present in all places, and knowing all things; who would not fear thy great and glorious name, O Lord, that fillest heaven and earth with thy presence, and whose eyes are upon all the ways of man? Thou knowest my thoughts before they are; and seest my most secret actions more clearly than in the light of the sun: and there is no escaping from thy presence; for heaven is thy throne, and earth is thy footstool; and hell is naked before thee, and destruction hath no covering. Grant, O Lord, that the apprehension and remembrance of thy most perfect knowledge of me and my actions, and that thou art every where beholding the evil and the good, may make me tremble to offend thee, and to walk always in thy presence with an holy reverence,

as under the eye of my law-giver and my judge; and that I may take due care to keep thy commandments: because my ways are always before thee. For I know that thou treasurest up all my sins in the book of thy remembrance, and that thou wilt bring every work, and every secret thing into judgment, whether it be good, or whether it be evil, in the day when thou, O God, shalt judge the secrets of men, according to the gospel of thy blessed Son *Christ Jesus*. Amen.

Of God's Power and Sovereignty.

THE *almightiness* of God includes his might and strength to do, and his sovereignty and power to command and order all things. Nothing is impossible with God; by his word *only* all things were made, and all things obey every inclination and tendency of God with an entire submission; whatsoever he saith, his will is fulfilled; he can preserve life without meat, restore health without physick, give children to those that are past child-bearing; and make a maid a mother without the help of a man. He gave *Adam* a body out of the dust of the earth, and he will do the same to all mankind at the general resurrection.

This confirms our faith, and gives us heart and courage in all honest and prudent enterprizes; so as not suddenly to desist, nor despair of success, through the number and greatness of discouragements. This animated the apostles in their conversion of the world; and all the ancient and modern reformers of a corrupt nation or people. This strengthens magistrates to restrain and punish vice, and to reward virtue; ministers to bear the testimony against errors and vices; publick spirits to pursue pious and charitable projects; and all good men to support the oppressed, to abolish bad customs, and to maintain God's honour in their several stations. They, who thus look upon God, will believe that, through Christ strengthening them, they can do all things; neither will they fix their hope and confidence in themselves, and outward helps; but, when they

go forth to meet difficulties, they will go forth, as *David* did against *Goliath*, only in the name of the Lord of hosts; and by this we shall become friends of God.

This almighty power also is able to prevent those evils, which the world, flesh, or the devil endeavour to bring upon us. The fire had no power over the *three children*: the hungry lions could not devour *Daniel*; nor the venomous beast sting the *apostle*; nor the destroying angel touch the *Israelites*; nor the plague, pestilence, or other contagious disease, infect or seize the *Psalmist*; nor the wicked *Jews* lay hands on *Jesus*; nor could the infernal spirit touch *Job*, or his patience, so long as God was pleased to withhold them. They can only attack and molest us, when, and so far as, the Almighty will allow them: and he will never cast off nor forsake those that love him, and keep his commandments. Therefore the melancholly case of a good man can never be desperate; it is always capable of relief and cure. God can divert or suspend the greatest dangers and disasters: he rescued *David* from the very jaws of death; and saved *Paul* after that he had the sentence of death in himself. Let then our trials be ever so great, ever so extreme, we must not doubt nor stagger in our faith and trust; tho' we be ready to sink in the pursuit of good and prudent enterprizes. These are the ways by which God chuses to try our faith: therefore let us never forsake God, and flee to the help of the creature; for he is as able to turn our own succours against us, as to protect us from all evil.

The *sovereignty* is a branch of God's almightiness: he is accountable to none; he has power to order and command what he pleaseth: He is the only potentate, king of kings, and lord of lords; his throne is in heaven, and his kingdom ruleth over all: all other rulers are no more than his ministers: all creatures are enabled by his grace to do his commands, which are not grievous, but easy and light, wise and good, and can never be changed. All eternal pains and pleasures of another life, and all rewards and punishments in general, he dispenseth according to certain laws, promises and covenants; but as to those good and

evil things, in which he hath not limited himself by any laws and covenants, he distributeth them by his prerogative power, arbitrarily, or according to his own will. Thus he who seeks for wisdom and God's holy spirit, or any virtue, is sure to receive them liberally from God: and at the last day all men must appear before Christ, to receive according to what they have done in the body, whether it be good or bad; they must all be judged according to their works. In which we have this comfort, that no man that lives well, or seriously turns to the Lord with all his heart, and sets himself to do good, must fear that God will deny him his saving grace, and damn him out of a mere act of sovereignty, or an arbitrary decree: and all the wicked must remember, that God will never stretch his prerogative to save a wilfull and disobedient sinner.

Hence we learn never to use any fraud, falshood, or any deceitful or dishonest dealings; to be content with that state and condition, and with those circumstances of life, which God hath appointed us; and though our neighbour enjoys greater blessings, our eye must not be evil, because God is good: Not to repine when he resumes his gifts; we are only tenants at will: so that if he deprives us of our health, wealth, honours, friends, or children, we must resign them with a readiness becoming good and faithful servants: To use all his blessings to his honour; we are no better than his stewards, in whom it is required, that they be found faithful; health, wit, beauty, wealth, and other temporal advantages of nature and fortune came of the Lord, and must faithfully be stewarded and laid out, and not slothfully neglected, wasted, embezzelled, or abused: And we also learn from hence to be humble, and to think modestly and soberly of ourselves, and to be affected with the greatest fear and submission every time we worship, adore, speak, or think of this great God Almighty.

A Prayer for a true Sense of God's Power and Greatness.

O Lord, God almighty, there is none like unto thee in glory, majesty, and power. At thy word all things were

were made; for thy pleasure they were created; and thy mercy is over all thy works. For though thou sufferest me to be evil intreated, and permittest thy servant to be brought low through oppression, through any plague or trouble, I verily believe that thou helpest the poor out of misery, and makest him households like a flock of sheep, except he will revolt from thy obedience. Fill my heart, therefore, O gracious Lord! with a due sense of thy goodness and greatness, and of my obligations of duty towards thee; that my affections may ever flow with a tender and intimate perception of thy love, and of my own unworthiness; that I may obey thee with a willing and chearful mind; and when I sin against thee, my heart may be filled with godly sorrow, and my sins may be forgiven, for the sake of that blessed lamb, Christ Jesus, who was slain to take away the sins of the world. *Amen.*

General RULES concerning the Attributes of God.

THough God has thought proper to reveal himself in these attributes for our more immediate and ready instruction; or in compliance to our weak capacities: it must be remembered, that whatsoever God is, he is such, and the same by his essence: as he is holy, so he is *holiness* itself; as he is good, he is *goodness* itself; as he is wise, he is *wisdom* itself; as he is merciful, he is *mercy* itself; as he is just, he is *justice* itself, &c. He is great without quantity, good, true, and just, without quality; merciful, without passion; an act without motion; present in all places without sight; and the first and the last, without time. He is the creator, preserver, and continual benefactor to all the world; but he neither wanteth, nor receiveth any addition of goodness, holiness, wisdom, or happiness from any other. Therefore, this is that God that should at all times, and in all places, awe us into a practice of what is good; deter us from what is evil; raise in us a love and admiration of his perfections; and determine us to put our whole trust and confidence in him. *A Prayer*

See these RULES enforced under the Head of DUTIES we owe to God, Page 36.

A Prayer of Thanksgiving to God the Father.

O God, and father of mercy ! thy providence is both over all things, and over all men, so as to provide for all. Thou regardest every particular creature, thou hast made; not a sparrow falls to the ground, without our father which is in heaven. How much more then ought the children of men to put their trust under the shadow of thy wings, for whom thou didst create all the rest of thy creatures here below? And though nothing is below the regard and care of thy goodness, so thy power is sufficient for every man, and every creature, for ever. O Lord ! when I look back upon my life, and recount all the wonderful providences of thy goodness towards me, my soul breaketh out into admiration of thy infinite love ; Lord what is man that thou art mindful of him, and the son of man that thou so regardest him ! thou satisfiest all the desires of his nature, and preventest and supportest him under all the dangers and miseries of his condition ; and directest every thing for good to them that love thee. Oh ! let my soul love thee for ever, and cleave to thee by inseparable unions and holy desires, considering how great things thou hast done for me, and that thy mercies towards me are innumerable, and endure for ever. Therefore, all praise, all glory be to thee, O God of all mercy, and to thy son Jesus Christ, my blessed Lord and Saviour. *Amen.*

Of the BLESSED TRINITY.

WHosoever would be saved, it is necessary that he keep the *catholick faith* whole and undefiled : and the catholick faith is this, that we worship one God in Trinity, and Trinity in Unity ; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost ; but the godhead of the Father, of the Son, and of the Holy Ghost, is all one ; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost : the Father uncreate, the Son uncreate, the Holy Ghost uncreate : the Father incomprehensible, the

the Son incomprehensible, the Holy Ghost incomprehensible: the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal; as also they are not three incomprehensibles, nor three uncreates; but one incomprehensible, and one uncreate: so likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty; and yet they are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet they are not three lords, but one Lord: for like as we are compelled by the christian verity to acknowledge every person, by himself, to be God, and Lord; so we are forbidden, by the catholick religion, to say there be three gods, or three lords. The Father is made of none, neither created, nor begotten; the Son is of the Father alone, not made, nor created, but begotten; the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three fathers; one Son, not three sons; one Holy Ghost, not three holy ghosts: and in this Trinity none is afore, or after the other; none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must thus think of the Trinity.

The first person in the godhead is our Father, by creation and grace: the second person is the Son of God, because he is begotten of his father's substance or nature: the third person is stiled the Holy Ghost, as being of a pure spiritual nature, breathed from both the Father and the Son; and his peculiar title, *Holy*, is ascribed to this Spirit; because he is the sanctifier of all God's elect.

The scripture account of these three divine persons, is plainly and elegantly summed up by St. Paul to the *Corinthians*, saying, "There are diversities of gifts; but the same spirit; and there are differences of administrations; but

“but the same Lord: and there are diversities of operations; but it is the same God, that worketh all in all:” as if he had said, it is God, the Father, by whose supreme authority every thing in the universe is directed; it is the Son of God, by whom the government of the church, in particular, is administered; it is the spirit of God, by whom all gifts and graces, for the conviction of infidels, and for the sanctification of believers, are dispensed. For as God the Father is the spring and original of good; the Son of the Father is, to us, the author, purchaser, and conveyer of all communications from the fountain of goodness; and the only means of access and approach to that throne of otherwise inaccessible glory; and the spirit of God, sent forth from the Father and the Son, is the immediate dispenser and distributor of those benefits, which the Father grants by the intercession, and we pray for by the mediation of the Son.

We are therefore to consider these three persons in a *speculative, moral, and practical* sense.

As to a *speculative* inquiry into the nature of these persons; it being the least part of knowledge necessary to salvation, and the least capable to be understood, the scripture is very short in this particular; but agreeable to the light of natural reason, it teacheth us that God the Father is one, supreme, absolute, independent, the cause and original of all things; eternal, infinite, all-powerful, and self-sufficient: by whom all creatures material and immaterial, visible and invisible, animate and inanimate, rational and irrational, mortal and immortal, in heaven and in earth, were made out of nothing: the supreme father and lord of all, who dwelleth in light inaccessible; whose majesty no thought can comprehend; whose glory no eye can behold; whose power no strength can resist; from whose presence no swiftness can flee; whose knowledge unfolds all secrets; whose justice no heart can evade; whose goodness and mercy are over all his works.

From the same scripture we learn, that the Son of God had a being in the bosom of God the Father, in the beginning, before the foundation of the world, and before
all

all ages; by whom all things were made, and by whom all things are renewed, redeemed, and reconciled unto God. For it pleased the Father, by Christ, to reconcile all things unto himself, whether they be things in earth, or things in heaven.

As to the nature of the Holy Spirit; the scripture revealeth no more, than that he is a divine person, proceeding, or sent forth from the Father and the Son, to comfort the afflicted, to strengthen the weak-hearted, to raise up them that fall into temptation and sin, to guide us into the way of all truth, to intercede for us, to help our infirmities, and to divide spiritual gifts severally as he pleases: who is grieved at wicked men, and speaketh not of himself, but what he hears or receives from the Father.

If we consider these divine persons in a *moral* sense, the scripture teacheth us, that the Father almighty made the world by the ministration of his Son; and so governs it by a perpetual providence, that without his knowledge and permission, neither a sparrow can fall to the ground, nor a hair of our head perish: whose compassion for sinful man is so great, that he sent his only beloved son to take our nature upon him, to reveal his whole will to us, and to satisfy his justice, by laying down his own life, in a most disgraceful manner; who by his own power raised the same his son, Christ Jesus, from the dead, and exalted him to his own right-hand; appointing him to be judge of quick and dead; and making all things subject unto him, has appointed a kingdom of everlasting happiness to them that serve and obey him; and will destroy the wicked with an everlasting destruction.

The Son of God, Christ Jesus, by his office, and the appointment of the Father, is our saviour, mediator, and intercessor, and shall be our future judge. He, in obedience to the Father, though equal with God, took upon him our nature, that he might appease the divine wrath by his own death, and through his merits make our repentance acceptable before God; trieth the hearts of man; and governs the whole church, of which he is the head.

The office of the Holy Ghost was, under the law, to inspire the prophets to testify the sufferings of Christ, and the glory that should follow : but after Christ was ascended, he was in a more extraordinary manner sent from heaven, to be the comforter and director of the apostles, to lead them into the way of all truth ; to bring to their remembrance all things, which Jesus had said unto them ; to support them against the power of the world ; to instruct them what to answer to their persecutors ; to be the great witness of our Saviour's resurrection, by working signs and wonders, and mighty works ; by inspiring the apostles with the gift of tongues, and dividing to their *followers* diversities of gifts ; and to continue with all good christians, even unto the end of the world, as the great sanctifier of the hearts of men, assisting them with his grace, admonishing them with his holy influences, working with them, and inspiring them with his good gifts, and helping the infirmities of their prayers with his own intercession.

This is what the scripture teacheth us, distinctly and separately, concerning the nature and several offices of the Father, Son, and Holy Ghost.

Now from hence we are taught *practically* to worship God the Father, with that absolute and supreme worship, which is due only to the maker and judge of all. We must pray to him alone, for the forgiveness of our sins ; and that our repentance may be accepted through the powerful intercession and satisfaction of Christ Jesus ; and that our hearts may be renewed by the inspiration of his Holy Spirit. And to him we must give continual thanks for our creation, preservation, our blessings whether spiritual or temporal ; for the redemption of the world by his Son ; for the means of grace, the perpetual assistance of the Holy Ghost, and for the hope of glory.

We must honour the Son, by offering up all our prayers to the Father, *in his name* ; by relying on his merits ; depending upon his intercession ; obeying him, as our Lord ; loving him as our Saviour ; fearing him as our judge ; and acknowledging his great condescension in loving us, and
giving

How to serve God in Spirit and in Truth. 31

giving himself for us. For this is the peculiar addition of the christian religion; "That whereas *before* all men honoured the Father, they should *now* likewise honour the Son, to the glory of God the Father."

And we honour the Holy Ghost particularly, when we acknowledge him to be the inspirer of the prophets; the worker of all the signs and wonders, in proof of the christian dispensation; the sanctifier of all hearts; the immediate distributor of all the gifts of God, for the edification of his church. We must also receive, and believe, his testimony, as delivered in the holy scriptures; obey his good motion; be solicitous to obtain his gifts and graces; and always careful not to grieve, nor quench, nor to drive him from us; lest we be found to do despite unto the Spirit of grace; which, in scripture, is represented as the most unpardonable sin against God.

A Prayer for Stedfastness in the Faith of the Blessed

TRINITY.

A Almighty and everlasting God, who hast given unto me, thy servant, grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity; I beseech thee, that thou wouldest keep me stedfast in this faith, and evermore defend me from all adversities, who livest and reignest one God, world without end. *Amen.*

How to serve God in Spirit and in Truth.

TO serve God *in spirit*, is to serve him with all our heart, mind, and understanding; employing them all in the adoration and homage we give him, in the thanks we render him, and in all the duties we perform in obedience to his sacred will. To serve him *in truth*, is to serve him, not according to our own imagination, fancy or private reason; but according to his own holy ordinance: for, he being truth and not we, we cannot worship him in truth, if we do not worship him according to his own appointment.

Again,

Again, to serve God in truth signifies, that whatever we perform or profess outwardly, in the service of God, ought to proceed from, and be according to, the real sentiments of our hearts. Hence the christian is obliged to have a strict union and communication between the outward and inward man, in all things; but more especially in all that belongs to the worship and service of God. For if the lips, words, or knees cannot be moved by the heart; it may be feared that such a worship is serving God with a lye, and not in truth.

This excludes many from the number of God's servants, who pretend to be his servants; and likewise many exercises from being religious acts, which are generally esteemed as such. They that live under the guilt of wilful sin, and in their hearts follow the corrupt inclinations of the natural man, do not serve God in spirit and in truth. They may make a profession of being his servants, and performing some outward actions; but as their hearts are far from him, there is neither spirit nor truth in all their devotions. No external communion, no outward profession, action or ceremony avails, if a person does not become a new creature in Christ; if he does not walk according to the spirit; if he does not, with all his heart, love God, keep his commandments, and sincerely, from his heart, endeavour to do his will. Such exercises are but so much pageantry, empty signs or shadows of religion, if they do not proceed from a heart truly possessed with all those sentiments, which are outwardly expressed in words or actions. The recital or number of prayers, the profession of repentance, the bending of the knees, the observation of fasts, or any other outward act of religion, or ceremony, cannot be acceptable to God, except they are the effect of the inward motion of the heart; which seeking, honouring, or adoring God, expresses itself in those outward actions, and gives life to them: without this inward life of the spirit, the recital of prayers is no more than the religion of a parrot; and a christian on his knees, is nothing better than a statue carved in that posture.

But,

But, if *outward* worship comes from the heart, it cannot be disapproved; since the body and soul are equally the creatures of God, and equally depend on him: it must therefore be commendable to worship God with both. If you desire examples; let us consider the New Testament. In it we find *first*, that many of those who came to Christ, fell down at his feet and worship'd him; and their petitions being granted, it shews what they did to have been acceptable to Christ. Again, Christ himself (describing the publican at prayer, and so prevailing with God, as to obtain pardon of his sins, and return home justified) says, in particular, "That he stood afar off; that he would not lift up so much as his eyes to heaven; and that he struck his breast." Here are three external actions remarked in his humiliation to God. *Thirdly*, Christ, teaching his apostles and followers to pray; framed for them "a form of prayer to be said with the lips," which is an external action: and when in the garden he himself prayed to his Father, "he kneeled down and prayed;" or, as St. Mark has it, "he fell on the ground and prayed." *Fourthly*, The same is related of the apostles; "Stephen kneeled down, and cried with a loud voice; St. Peter kneeled down and prayed, and turning himself to the body, said *Tabitha* arise; St. Paul kneeled down and prayed with them all."

Again, Christ, in raising *Lazarus* to life, "groaned in himself; lifted up his eyes; prayed in words; and, when he had spoken, he cried with a loud voice, *Lazarus*, come forth." In helping the deaf and dumb man, Christ took him aside from the multitude, "put his fingers into his ears, and he spit and touched his tongue, and looking up to heaven, he sighed and said unto him *Ephphetha*." The apostles "anointed with oil" many that were sick, and healed them. Christ ordained baptism *with water*. When he sent his apostles, and gave them the full power belonging to their charge, he said unto them, "Peace be unto you;" and when he had said this, *he breathed on them*, and saith unto them, *receive ye*

the Holy Ghost. In the Acts of the apostles, when the Holy Ghost is to be communicated to the faithful, and when they are sent to preach, the outward action is used of the imposition of hands: "They laid their hands upon them." Again, the Lord's Supper, which is the memorial of Christ's passion, and the means of communicating to worthy receivers the greatest blessings, is an eternal institution; and the outward action of receiving it is a divine institution. *Lastly*, The great sacrifice of our redemption was likewise an outward action.

In these, and many other instances, in the New Testament, outward worship, and many external ceremonies are approved; and when they proceed from a good heart, must be allowed, from the practice of Christ and his apostles. The heart is certainly the principal worshipper of God; and though what is external, is not of itself necessary; yet having the approbation of Christ and his apostles, this is enough to recommend it to us their followers.

But avoid all SUPERSTITION: I mean all kind of worship, or vain observations, unbecoming the divine attributes, or injurious to the worship due to God, and the dependance we are bound to have on him. Under which head I reckon these principal ways. The first is in worship, by giving to any creature, whatever, the honour due to God, or more honour than is due to it; or to pretend to more power and knowledge than God has thought proper to give to his creatures.

To make use of any words, writing, characters, gestures, actions, or any kind of form or sign, and to expect from them some effect which has no connection with them, either by natural power, or the ordinance or authority of God (for, such effect being not from nature or from God, it must be from the devil, applying natural causes, though unknown to the parties); now all this is injurious to the worship of God, because it is a dependance upon the devil, and having confidence in him; which is a kind of worship. Yet this superstition is practised too much, especially in cures of agues, &c. when either upon
using

using certain words or characters, health is promised; or upon doing such things as have no connection with the effect. But these heathenish practices are unworthy of christians, and ought carefully to be avoided. For it is our duty rather to suffer all extremities of pain and sickness, than seek remedy by such unwarrantable and diabolical means; which can be interpreted no less than going to the devil for help.

A *third* sort of superstition is, to make use of signs and observations for knowing or foretelling things to come; or secrets, which have no dependance on, or connection with such signs and observations. Many ways there are of this superstition; as, in consulting cunning-men (*for the discovery of thieves, &c.*) fortune-tellers, astrologers, magicians, &c. as, likewise in turning the sieve, or the key, with variety of other such expedients. These practices have been often condemned by the church, and the civil laws; as they are likewise in scripture.

A *fourth* kind of superstition is making vain observations, and certainly expecting an effect, which has no connection with them; as, in using some particular actions, ceremonies, or prayers; or in watching on such or such nights; in observing the noise or flight of birds, dreams, days, the number of persons, the falling of salt, falling in a church-yard, with many other trifling accidents; in using the bible, and prayers, with such ceremonies and numbers necessarily prescribed, as God has never authorised; which, and many other of the like sort, must be ranged under this head, as unlawful and sinful; because they make void the sacrament of baptism, render a christian pagan and sacrilegious; and, if not repented of sincerely, will at last be severely punished.

All these, and such like superstitious practices, are called in scripture the abominations of the heathens, and are declared an abomination to God; and therefore carefully to be avoided by his servants.

The Prayer for true Religion.

O Lord God, in whose presence is fulness of joy, and at whose right-hand there is pleasure for evermore, I hate them that hold of superstitious vanities, but thy law do I love: Incline my heart, O Lord, to love and worship thee alone, according to thy commandments; that having worshipped thee here in spirit and in truth, I may be found worthy of thy favour, and admitted into thy heavenly kingdom, hereafter, through Jesus Christ my mediator and advocate, who has taught me when I pray to say, **OUR FATHER, &c.**

Lessons or Meditations, and Prayers

F O R

The PRACTICE of the DUTIES we owe to God.

They that would be truly religious, must keep up constantly in their minds the highest possible honour, esteem, and veneration for God: and this must express itself in proper and respective influences on all their passions, and in the suitable direction of all their actions.—They must worship and adore him, and him alone, as the only supreme author, preserver and governor of all things.—They must employ their whole beings, and all their powers and faculties, in his service and for his glory: by encouraging the practice of universal righteousness, and promoting the designs of his divine goodness amongst men, in such way and manner, as it shall appear to be his will they should do it.—And that they may be able to perform these duties, they must pray unto him constantly for whatever they stand in need of; and return him continual and hearty thanks for whatever good things they at any time receive. For a due consideration of his eternity and infinity, of his knowledge and his wisdom, necessarily commands our highest admiration: the sense of his

his omniscience forces a perpetual awful regard towards him : his supreme authority obliges us to pay him all possible honour and veneration, worship and adoration : and his unity requires, that it be paid to him alone. His power and justice demands our fear : his mercy and forgiveness encourages our hope : his goodness excites our love : his certainty and unchangeableness secure our trust in him. The sense of our having received our being, and all our powers from him, makes it infinitely reasonable that we should employ our whole beings, and all our faculties in his service. The consciousness of our dependance on him continually obliges us to constant prayer. And every good thing we enjoy, and our hopes of glory, demand our most hearty gratitude and thanksgiving to him.

Of the LOVE of GOD.

Hear, O *Israel*, the Lord our God is one Lord, and thou shalt *love* the Lord thy God, with all thine heart, and with all thy soul, and with all thy might ; this is the first and great commandment.

Now, to *love* God, is to possess our minds with such a due sense and estimation of the excellencies and perfections, which are in the divine nature, as may make us look upon God, as our chief good ; make choice of him, as the only proper object of our happiness ; and prefer his cause and interest before any thing else, that may come in competition with it : For, the language of a true friend and lover of God, is thus recorded by the royal *Psalmist*, “ Whom have I in heaven but thee ? And there is none “ upon earth that I desire besides thee.” God is proposed to us, as the most lovely and amiable of all beings, in whom there is an harmonious concurrence of all beauties and perfections ; and who has all the excellencies that can possibly attract our love, in infinite degrees concentered in his nature. Wisdom, both the ornament and perfection of a creature, is but a spark of light, fallen from the Father of lights, who is the only wise God ; power, the thing which is universally courted among men, is fundamentally.

in him, who hath made the heaven, and the heaven of heavens, and who preserveth them still; justice, which makes the righteous man more excellent than his neighbours, is a glorious attribute of his Godhead, who is righteous in all his ways, and holy in all his works; holiness, a thing so venerable among men, is but a faint ray of that infinite purity, which is in God; kindness and beneficence, which no man ever hated, and which wins upon all, is essential to him, who is the fountain of all good, and whose mercy endureth for ever. And, to name no more, beauty, that common allurements of love, is so conspicuous in God, that the most glorious inhabitants of heaven, who see his face, are dazzled with the glory of it.

Besides these essential qualities in God, we have abundant reason to love him, in his relative capacity, for the daily emanations of his goodness to us. At first he produced us out of nothing, and made us thereby capable of receiving all kindnesses from him: The same love for man still sustains and preserves us, and keeps us from relapsing into the abyss of non-entity; the divine providence continually watches over us, screens us from dangers, and confers on us actual favours and mercies: but of all the instances of his love, that of sending his Son, for the redemption of mankind, is of the most endearing nature. Our friends and relations, our neighbours and acquaintance may have some share of our love and esteem, but nothing must be loved above God; nothing equally with God, much less contrary to, and against him; nothing must have the heart so entirely as he; and nothing that opposes him must have it at all. God is to be loved principally, and for himself; all other things only secondarily, and in subordination to him.

How then shall we resolve ourselves in this great and important question, "Whether we love God in the manner we ought to do?" why; we must attend to the genuine fruits and properties of human love, and thence make the estimate of the nature of our love towards God. Now, if we love God, we cannot but desire to resemble him

him in those things, for which we love him : and these being all of an imitable nature, our desire of imitation will provoke our best endeavours to be pure, as he is pure ; just, as he is just ; and merciful, as he is merciful. Virtue and true goodness are the only beauties that endear us to God : as, on the contrary, sin and wickedness are the only deformities for which he detests us : and therefore, as we would approve our love to God, we must flee from sin, and from every appearance of evil, which will turn away his eyes from us ; and, to conciliate his good graces, give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge godliness, and to godliness brotherly kindness, &c. for, if these things be in us, and abound, they will make us acceptable to God, as being partakers of the divine nature. When God, for the trial of our faith or patience, hides his face from us, for a season ; either not affording us that ready aid in distress, or comfort in our obedience, or pleasure in our devotion, which we formerly experienced ; yet if love resides in our hearts, it will surely dispose to a sensible grief, and inspire us with such ardent petitions as these, “ hide not thy face from thy servant, for I am in trouble ; turn unto me according to the multitude of thy mercies ; and draw nigh unto my soul and save it.”

These are the genuine signs and properties of the love of God in our hearts, and from hence we may observe the great mistake that several persons may lie under in their computation of this matter : such, I mean, as measure their affection to God by the mere impression of sensitive passion ; who, because they upon some affecting representations of his amiable perfections, feel in themselves the same emotions they are wont to do, when they fall in love with other things, do instantly conclude, that they are infinitely in love with God. Whereas, all this is, many times, nothing else, but the effect of an amorous complection, tinged and inflamed with religious ideas ; which is the most distant thing imaginable from the virtue of divine love. For, as there are sincerely good men, that can-

not raise their bodily passions, in their religious offices, so high as they desire; who are heartily sorry for their sins, and yet cannot weep for them; and do entirely love God, and delight in his service, and yet cannot move their blood and spirits into the ravishing transports of love and joy: so are there many gross hypocrites, that have not the least tincture of true piety; who yet, in their religious exercises, can put themselves into wonderful extasies of bodily passion; can pour out their confessions in floods of tears; and make their hearts dilate into raptures of love and joy: but yet, all the while, this is no more than the different temper of mens bodies, which in some is calm and sedate, and not easily to be disturbed; in others soft and tender, and so very susceptible of impressiion, that any frivolous fancy can raise a commotion in them. Unless, therefore, we are minded to deceive ourselves in this important affair, we must not trust to such fallacious evidences, as these; but try our love of God by his own touchstone, *viz.* by our *obedience* to his heavenly will; for, so himself hath instructed us, “Ye are my friends, if ye *do* whatsoever I command you: for, he that hath my commandments, “and *keepeth* them, he it is that loveth me.” How then shall we raise in our minds this affection? And by what means shall we improve and cultivate the love of God in our hearts? Take the apostle’s advice: “Love not the “world; neither the things that are in the world: for, if “any man love the world, the love of the Father is not in “him.” We must therefore call home our roving appetites, which run after worldly objects; fondly pursuing every shadow and phantom of pleasure, that they meet with. We must set ourselves seriously to the contemplation of God, and of the loveliness of his nature, and of his infinite kindness to us, and to all his creatures. We must be constant and diligent in prayer and supplication; in praising him; and celebrating the memory of his mercies; in consulting the scriptures; in hearing the word, and in attending to all other religious offices and employments: For

in these, the God of our salvation communicates himself; and by these, his divine love is infused into the soul.

A Prayer for the Love of God.

O Merciful Lord! give me thy spirit, that I may love thee, my God, with all my heart, and with all my soul, and with all my strength, and with all my mind; and express my love by keeping thy commandments; that I may serve thee with joyfulness and gladness of heart, preferring thy loving kindness before life itself. Thou, Lord, art my Father, my Redeemer, thy name is from everlasting. Oh! continue to me thy loving kindness and mercies; and so establish me with thy free spirit, that neither tribulation, nor distress, nor persecution, nor famine, neither death, nor life, nor things present, nor things to come, may be able to separate me from the love of thee, my God, which is in Christ Jesus, my Lord and Saviour. *Amen.*

Of the FEAR of God.

TO fear God, is to have such a due sense of his majesty, holiness, justice, and goodness, as shall make us not dare to offend him. His majesty should make us fear, lest we affront it by disrespect; his holiness, lest we offend it by being carnal; his justice, lest we provoke it by being presumptuous; and his goodness, lest we forfeit it by being unthankful. Upon which it follows, that the fear of God is, in a great measure, the same reverential affection, which a dutiful and loving child pays to his parents: such as will make him very careful in his whole behaviour; and restrain him from the commission of sin; even though God had threatened no punishment against it. Yet,

How much soever God deserves to be feared, we cannot but observe, that nothing is more customary among us, than to have our actions more influenced by the fear of man than of God. For they that seek retirement and solitude, in order to cover their guilt from the cognizance of men, shew that the fear of man lays a greater restraint upon them than the fear of God: because they dare not
venture

venture to do that in the presence of their fellow creatures, which they presume to do in the sight of their great creator. Again, they that fall in with the unwarrantable customs of the world, and comply with the modish follies and vices of the age, or place wherein they live, purely for fear of being thought unfashionable or ill-bred; their undue compliance is another proof of their fearing men more than God; since their conformity to the world is the effect of the one, while the other has not efficacy enough to make them be transformed by the renewing of their minds, to do what is the good and acceptable, and perfect will of God.

But *Solomon's* observation is very true, "That the fear of man bringeth a snare;" exposes us to temptations, and makes us liable to be seduced from our duty; whereas they that put their trust in the Lord shall be safe; *i. e.* he that lives under the sense and fear of God, has prepared his mind beforehand to meet the prince of terrors. And, seeing it is appointed for all men once to die; he pays his last debt of nature with cheerfulness, and leaves the stage of life, as one that is assured of his passage to a blessed eternity. Well therefore might holy *Job* say, that "the fear of the Lord is wisdom:" since it not only makes us easy, by curing our other fears, while we are here; but happy likewise, by securing our chief concern and interest hereafter. All our attainments will avail us nothing; our knowledge of arts and sciences, of laws and policies, of trade and business, will never make us wise, till such time as the fear of God presides over what we know, and directs it to purposes of an holy life.

A Prayer for the Fear of God.

O Lord! before whom the hosts of angels stand with trembling, endue me with thy holy spirit, that I may fear thee, and keep all thy commandments, always doing that which is good and right in thy sight; that I may sanctify thee, O Lord of hosts! and let thee be my fear, and let thee be my dread. O let me not forget the Lord, my maker; but possess

possess my soul with such an holy awe and reverence of thy divine majesty, that with fear and trembling I may work out my salvation through Jesus Christ. The Lord bless me and keep me; the Lord make his face to shine upon me, and be gracious unto me; the Lord lift up his countenance upon me, and give me peace now, and for evermore. *Amen.*

Of TRUST in GOD.

TO trust in God, is to affect our minds with such a due sense of his wisdom, and power, and goodness, and faithfulness, as may engage us to commit all our concerns to his providence; to depend upon his help and protection in all the difficulties and dangers, and upon his care and provision for us, in all the wants and necessities that can befall us. For each of these divine attributes do point out the duty of our reliance upon God: his *wisdom* teaches us, that he has all proper knowledge of our condition, and is thereby duly qualified to take the administration of our affairs into his hands; for be our condition what it will, if inward grief and uneasiness, our most secret thoughts and most inward groanings are not hid from him; if bodily pain or sickness, he understands the best means of help, and the properest seasons of applying them; if poverty or want, he knows where all the riches of the world are stored, and can fill, when he pleases, our belly with hid treasures; or, lastly, if danger or distress, he is infinitely wise to contrive such ways of safety and deliverance, as will surmount all those difficulties and perplexities, which would put human wisdom to a loss. So that, upon the consideration of this one attribute, we may take up the words of the *Psalmist*, and say, "God is our hope and strength, a very present help in time of trouble." God is in the midst of us, therefore shall we not be removed. God shall help us, and that right early: for the Lord of hosts is with us, the God of *Jacob* is our refuge. His *power* teacheth us, that he wanteth not ability to deliver us from the calamities under which we labour, and
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to bestow upon us the benefits that we want. The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler, the horn also of my salvation, and my high tower. The Lord delivereth the souls of his servants, and all they that put their trust in him shall not be destitute. They that seek the Lord shall want no manner of thing that is good. His *goodness* teacheth us, that he wanteth not *a will* to accomplish his gracious purposes towards us, and, whenever it is fit and expedient for us, readily to grant what we request. God is not only essentially and immutably good; but good universally, good everlastingly, good to the pious without reserve, and good to the wicked also, if they will but repent of their sin and live: for the Lord is good, and doeth good, and his tender mercies are over all his works. The goodness of the Lord endureth continually: and as he preventeth the righteous with the blessings of goodness; so is he ready to forgive the sinner, and is plenteous in mercy unto all them that call upon him faithfully. Conditions in life make no distinction with him: for, lo, the poor crieth, and he heareth him; yea, and saveth him out of all his trouble. And, his *faithfulness* teacheth us that, having promised to be our patron and protector, he cannot deny himself, nor alter the thing that is gone out of his mouth. The eyes of the Lord are upon the righteous, and his ears are opened to their cries; and, though their afflictions be many, yet he shall deliver them out of all; he shall redeem the souls of his servants, and none of those who trust in him shall be desolate. Having, therefore, these gracious promises, we may, with undaunted courage, speak the words, and take up the resolution of the *Psalmist*, "God is our
" refuge and strength, therefore will we not fear: though
" the earth be moved, and though the hills be carried into
" the midst of the sea; though the waters thereof rage
" and swell, and though the mountains shake at the tem-
" pest of the same, we shall not be afraid."

If we now turn our eyes upon ourselves, and consult our own experience of his former loving kindnesses to us;

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we shall perceive abundant reason to continue the same affiance in him for the future; for, of the many calamities incident to human life, how many through the goodness of God have we escaped? How many, hanging over our heads, and what we saw no possibility of avoiding, has his watchful providence averted from us? How many, after they had seized us, and began to press hard upon us, has he at the first abated, and afterwards wholly removed? And how many by his over-ruling power have had so good an effect, that we have reason to rejoice for having been visited by them? Have we never, by a painful, lingering sickness, been brought to the very brink of the grave; and when medicines have failed, and physicians have pronounced our dissolution, have we not, I say, by some unexpected turn, been restored to our health again? Has our good name never been aspersed by some foul and base slander, under which we have long lain, without being able to clear it; and has not God, by his good providence, brought forth our righteousness as the light, and our innocence as the noon-day? Have we never seen poverty come upon us, as an armed man; when, on a sudden, God has raised up unhopèd-for benefactors, to relieve us; or struck out for us unforeseen means of subsistence? Have we never known the wrath and malice of men set against us, when, without any offence of ours, they came gaping upon us, and were ready to swallow us up quick; when God has either restrained the fierceness of their wrath, or covered us, as it were, under the shadow of his wings, until their tyranny has been over-past? If then we have had any such Instances of God's goodness to us, from the sense of past mercies to us, we may draw this comfortable conclusion, that he who hath delivered us from so great dangers, and doth deliver; in him we may safely trust, that he will yet deliver us. Let us then but commit our souls to him in well-doing, and the experience we have already had of his watchful care over us, will be our standing conviction, that in all circumstances of danger or distress, he will defend

us under his wings; under his feathers we shall be safe; his faithfulness and truth shall be our shield and buckler.

As this is a most comfortable doctrine, it may be a matter well worth our enquiry, by what farther means and considerations, we may beget and nourish in us this happy temper of mind, to trust in God always.

In order to this, we must divest our mind of all presumption and self-confidence. The scripture rule is, Trust in the Lord with all thine heart, and lean not on thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths; for he that trusteth in his own heart is a fool: Evils there are innumerable, from which neither the wisdom of the most prudent; nor the riches of the most wealthy; nor the forces of the most powerful; nor even the virtue of the most innocent, can always secure us: and therefore, faith, and hope, and trust, are altogether necessary, in our present state. And, as a man must be in a very unsafe and uneasy condition, that is not provided with something to support and relieve him in his necessities; so, if such a support be necessary, we can have it no where placed so commodiously, as in the hands of almighty God; for where can we find a safer director of our affairs, than in an all-comprehending wisdom? Where a better protector against dangers and insults, than omnipotent power? Where a better provider of every thing that we want, than that goodness which is infinite?

Of Hope in God alone.

WE build our *hope* in God, by the help of a firm faith; for, having a firm faith in God's being infinite in power, in goodness, in mercy, in compassion; and having a like faith of God's promises, made to man, of helping, strengthening, supporting, enabling, comforting, leading, preserving, defending those that call upon him; and that God is faithful to his promises: upon this infinite power and goodness, thus engaged to our assistance, we build our hope; having now a firm confidence, that altho' of ourselves we can do nothing; yet, through God, we shall be

be able to do all things: our sufficiency is of God. And though a man, through sin, is an enemy to God, and upon this account unworthy of all mercy; yet he may hope to partake of divine goodness, through the mediation of Christ; who, by the merits of his bitter passion, blotted out the hand-writing that was against us. Whence we, who were strangers from the covenants of promise, having no hope, and without God in the world, now are made nigh, by the blood of Christ: for he is our peace. When we were enemies, we were reconciled to God, by the death of his Son; much more, being reconciled, we shall be saved by his life. Here then is the perfection of all our hopes, that having infinite goodness before us, of which our sins render us unworthy, we are reconciled by the blood of Christ; and by the mediation of his passion have confidence of obtaining all we want. Our whole confidence then is to be in Christ, who is the one mediator between God and men; by whom our peace is made, and we are reconciled to God; who is our advocate with the Father, and the propitiation for our sins. Certainly those that do not come to him; those that do not seek and ask through him; those that do not rest with an entire confidence in him, can have no part in the redemption he wrought: and must therefore perish in their sins.

However, we are not so to rest entirely on what he has done and suffered for us, as not to do something ourselves: for, Christ himself has recommended many great duties to us, of watching and praying, and striving to enter in at the narrow gate; of being humble and meek, and merciful, and forgiving injuries, and loving one another, and being patient under our reproaches, and false accusations and persecutions; of denying ourselves, and taking up our cross, and giving an account of our talents, and of our stewardship; of giving alms, of being always prepared with oil in our lamps; of loving our enemies; of seeking first the kingdom of God. And, is not the whole New Testament full of the like injunctions? Whence it is very obvious, that Christ did not suffer for our redemption, so as to *exempt* us
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from all suffering, and to obtain for us the privilege of an *idle*, unthinking life; no, he has left us under the charge of many duties: so that a christian life is to be a life of watchfulness and solicitude, of labour, and perpetual fighting: we are to work out our salvation with fear and trembling. How then are we to rest in confidence with Christ, if so much remains for us to do and suffer? Our confidence is to be thus in Christ, that whatever we do, or suffer, it can find no acceptance or reward with God but thro' Christ; and that it must be *through him*, ALONE, we can hope for grace to enable us to do and practise what is our bounden duty; and for suffering with patience, as he requires. So that both for grace to do well, and for God to have a regard for what we do, all our dependance must be in Christ. Without this all our hope is fantastick, and nothing better than presumption. It is alike presumption if we trust in our own works, and confide in what we do without the influence and merits of Christ. And then only is our hope a christian hope, when we are faithful in every duty, and, having done all we can, then confide in Christ, that through the merits of his passion God will have regard to what we believe and practise.

RULES to govern our HOPE.

LET our *hope* be moderate, proportioned to our state, person, and condition; whether it be for gifts, or graces, or temporal favours. It is an ambitious hope, for persons, whose diligence is like them that are least in the kingdom of heaven, to believe themselves as dear to God, as the greatest saints. A stammerer cannot, with moderation, hope for the gift of tongues. Or, if a beggar desires, or hopes, to become a king, or asks for a thousand pounds a year, such a hope is unreasonable, and impudent.

We may hope that God will crown our endeavours with equal measures of that reward, which he indeed freely gives in wise and just proportions. We may hope for good success according to, or not much beyond the efficacy of the causes and the instrument; thus the husbandman may hope

hope for a good harvest, not for a rich kingdom or victorious army.

Let our hope be well founded, relying upon just confidences, that is, upon God, according to his revelations and promises. Use all lawful instruments, but expect nothing from them above their natural or ordinary efficacy; and, in the use of them, from God expect a blessing. A hope that is easy and credulous, is an arm of flesh, an ill supporter without a bone.

Let our hope be sober, grave, and silent, and fixed in the heart, not borne upon the lip; apt to support our spirits within, but not to provoke envy abroad.

Let our hope be of things possible, safe, and useful. He that hopes for an opportunity of taking revenge, or to feed his lust, or to rob and plunder, watches to do himself a mischief. Finally,

Let our hope be patient; set no limits, prescribe no measures to God; but let our prayers and endeavours go on still with a constant attendance on the periods of God's providence: and take not every accident for an argument of despair, but go on still in hoping, and begin again to work, if any ill accident have interrupted us.

A Prayer for *Trust in God*.

GRant me, O Lord, patience and strength under my sadness and sorrows, and a lively and active trust in thy wisdom and goodness, that though I am cast down at any time, I may not be destroyed; but that under any imminent danger or distress, I may do, as holy *David* did, encourage myself in thee, the Lord, my God. The changes of thy providence are many, and all for our good. Thou smitest, and thine hands make whole. In the time of my deepest sorrow, I will therefore entertain hopes of my approaching deliverance by thy mercy. Thou hast promised, O Lord, that if we go on our way weeping, and bear forth good seed, we shall doubtless come again with joy, and bring our sheaves with us. How often have I found thy comfort and sudden relief in former troubles? How often

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has there been sorrow and heaviness at night, and joy came in the morning? How often has thy heavenly light arisen, even upon the gloom and shadow of death? Why then should I despair of thy future comforts, who art still the same, thou God of all peace and comfort? Whose mercy endureth for ever and ever upon thy servants, thro' Jesus Christ, thy blessed Son, my Saviour. *Amen.*

Of PRAYER.

Payer is a solemn act of our worshipping the supreme Being, whereby we recognize his eternal power and godhead: whereby we acknowledge, that he is the creator and governor of the world; that we absolutely, in every respect, depend on him; that every good and perfect gift cometh from him; and that in all our exigencies he is ready to hear, and able to relieve us. So that the reason of our making our requests known unto God, is founded upon the belief of his infinite goodness, which disposes him to grant the petitions of his servants; of his unlimited power, which enables him to fulfill all their desires; and of his truth and veracity, which makes it impossible for him not to keep the promises, which he hath made, of giving to those that ask. This is the duty—

Our dependance upon God, makes it *necessary* to sue to him for what we want, as well as to give him praise for what we have. Our guilt and liableness to his justice, prompt us to seek his favour by humble contrition for sin, and earnest desire of his pardon. Our infirmities and temptations shew us how absolutely needful it is to be assisted by his divine grace, both to recover ourselves by true repentance, and to persevere in doing the thing that he requires. And, *lastly*, the common ties of humanity, and the religion of charity, oblige us to pray for one another, as well as for ourselves. So that, natural light discovers this duty, and shews it through all the ways of invocation or calling upon God: accordingly, if we look into the heathen world, we shall find, that no nation was ever yet so rude and barbarous, as not to have some form of religious worship. And
indeed

indeed whatever some profligate people may pretend, and in the height of their jollity say to themselves, "What is the Almighty that we should fear, and call upon him?" there are some certain intervals, when anguish and distress come upon them, and all human means of relief and support fail, that they will naturally cry unto God, and endeavour to take sanctuary in his all-sufficiency; insomuch that it may justly be questioned, whether ever there was a sinner so wicked and obdurate, who in the last efforts of life (could we but see what passed within) was able to overcome all secret prayer, and motion of the soul towards God.

The MOTIVES to Prayer.

WE must *first* consider that it is a duty commanded by God, and his holy Son. *Secondly*, It is an act of grace, and the highest honour, that we dust and ashes are admitted to speak to the eternal God; to run to him as to a father; to lay open our wants; to complain of our burthens; to unfold our scruples; to beg remedy and ease, support and counsel, health and safety, deliverance and salvation. And, *thirdly*, God hath invited us to it by many gracious promises of hearing our prayers when we call upon him. *Fourthly*, He has appointed his most glorious Son to receive our prayers, and to make continual intercession for us to the throne of grace. And, *fifthly*, Christ unites them to his own, and sanctifies them, and makes them effective and prevalent, to rescind or alter all the conditional decrees of God, concerning ourselves and our final, as well as many instances of our temporal estate. And *finally*, the prayers of men have saved cities and kingdoms from ruin; prayer hath raised dead men to life, hath stopped the violence of fire; shut the mouths of wild beasts; hath altered the course of nature; caused rain in *Egypt*, and drought in the sea; it made the sun to go from west to east, and the moon to stand still; it has cured diseases without physick, and made physick to do the work of nature, and nature to do the work of grace, and grace to do the work of God.

¶ See the reasons for morning prayer, page 58, &c.

RULES for the Practice of PRAYER.

WE must be careful that we never ask any thing of God that is sinful, or that directly ministers to sin; for that is to ask God to dishonour himself, and to undo us. Let us principally ask of God power and assistance to do our duty; to glorify God; to do good works; to live a good life; to die in the fear and favour of God; and to give us eternal life.

Whatever we may lawfully enjoy of temporal things, we may lawfully ask of God in prayer; and we may expect them, as they are promised. Whatsoever is convenient for us, pleasant, and modestly delectable, we may pray for; so we do it with submission to God's will, and without impatient desires.

All prayer must be made with faith and hope; that is, we must certainly believe that we shall receive the grace, which God hath commanded us to ask; and we must hope for such things, which he hath permitted us to ask: and then our hope shall not be in vain, though we miss what is not absolutely promised; because we shall, at least, have an equal blessing in the denial as in the grant; we are sure of a blessing, but in what instance we are not yet assured.

Our prayers must be fervent, intense, earnest and importunate, when we pray for things of high concernment and necessity. Our desires must be lasting, and our prayers frequent, assiduous and continual: not asking for a blessing once, and then leaving it; but daily renewing our suits, and exercising our hope, faith, patience, long-suffering, religion, resignation, and self-denial in all the degrees we shall be put to.

Let the words of our prayers be pertinent, grave, material, not studiously many; but, according to our need, sufficient to express our wants, and to signify our importunity. The Almighty hears us not the sooner for our many words; but much the sooner for an earnest desire: to which let apt and sufficient words minister, be they few or many, according as it appears. A long prayer and a short differ

differ not in their capacities of being accepted; for both of them take their value according to the fervency of spirit, and the subject of the prayer. That prayer which is short, by an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal; always imperfect: and that prayer, which is long out of ostentation, or superstition, or a trifling spirit, is as criminal, and imperfect, as the other.

Whatever we beg of God, let us also work for it. If the thing be matter of duty, or a consequent to industry (for God loves to bless labour, and to reward it, but not to support idleness) ask of God competency of living; but you must also work, with your hands, the things that are honest; that you may have to supply in time of need. We can but do our endeavour, and pray for a blessing; and then leave the success to God. As we must ask of God, whatsoever we need, so we must labour for all that we ask; in all our prayers we must be careful to attend our present work, having a present mind, not wandering upon impertinent things: and if our thoughts do, at any time, wander, and divert upon other objects, bring them back again, striving to obtain a diligent, a sober, untroubled and composed spirit.

Let our posture and gesture of body in prayers be reverent, grave and humble; we must fall down and kneel before the Lord our maker.

We, who must love our neighbours as ourselves, must also pray for them, as for ourselves. This part of prayer is by the apostle called *intercession*; in which, with special care, we are to remember our relatives, our family, our charge, our benefactors, our creditors; not forgetting to beg pardon and charity for our enemies, and protection against them.

Every time that is not seized upon by some other duty, is seasonable enough for prayer; but especially let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and the outgoings of the morning and evening may praise him; for so we

bles God, and God blesses us. And fail not to find or make opportunities to worship God at some other times of the day, at least by ejaculations and short addresses, more or less, longer or shorter, solemnly or without solemnity, privately or publicly, as you can or are permitted; always remembering, that as every sin is a degree of danger and unsafety; so every pious prayer, and well employed opportunity is a degree of return to hope and pardon. For which good end I have furnished you with variety of forms in this *New Practice of Piety*.

The Daily PRACTICE of PIETY:

O R,

Directions and Devotions for every Day.

DIRECTIONS for spending the DAY.

IN the morning when you awake think first upon God, or something in order to his service: and at night let him close thine eyes. Let your sleep be no more than what is needful for health and refreshment. Each morning endeavour to foresee, what temptations you are to encounter that day, and summon up all the strength of grace and nature, and of religion and reason, against the hour of trial. Survey each part of the fort, and having discovered which is the weak place of the soul, and most easily approachable, secure it by a strong guard, by arguments, and prayers, and a diligent watch. There are many things harsh to flesh and blood, which are to be undergone for the sake of Christ: and therefore weigh well the strength of your own resolutions; whether you are able to engage so powerful an enemy, as the world and the flesh.

Be diligent in pursuance of your employment. Employ all the intervals or void spaces of time in prayers, reading, and meditating; in works of nature, recreation, charity, friend-
 lines,

Directions for spending the Day. 55

liness, and neighbourhood, and means of spiritual and corporal health; ever remembering so to work in your calling, as not to neglect the work of your high calling; but to begin and end the day with God, with such forms of devotion as shall be proper to your necessities.

Let the resting day of christians, and festivals of the church, be entirely spent in the works of religion and charity.

Avoid the company of drunkards and busy bodies, and all such as are apt to talk much to little purpose. Never talk with any man, or undertake any trifling employment, merely to pass the time away. For remember that the time we trifle away was given us to repent in; to pray for pardon of sins; to work out our salvation; to do the work of grace; to lay up a treasure of good works against the day of judgment.

In the midst of the works of thy calling, often retire to God in short prayers and ejaculations; for so we reconcile the outward work and our inward calling; God is present at our breathings and the hearty sighings of prayers, as soon as at the longest offices of less busied persons; and our time is as truly sanctified by a trade, and devout though shorter prayers, as by the longer offices of those, whose time is not filled up with labour and useful business.

Let your employment be such as may become your age and understanding; for, a man may be very idly busy, and take great pains to so little purpose, that in his labours and expence of time he shall serve no end but of folly and vanity. Let your employment be such also as becomes a christian; that is, in no sense mingled with sin: for he that takes pains to serve the ends of covetousness, or ministers to another's lust, or keeps a shop of impurities, or intemperance, is idle in the worst sense.

In every action reflect upon the end; and in your undertaking it, consider why you do it, and what you propound to yourself for a reward, and to your action as its end.

Begin every action in the name of the Father, of the Son, and of the Holy Ghost: the meaning of which is, 1. That

we be careful that we do not the action without the permission or warrant of God. 2. That we design it to the glory of God; if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be so blessed, that what we intend for innocent and holy purposes, may not by any chance, or abuse, or misunderstanding of men, be turned into evil, or made the occasion of sin.

Let every action of concernment be begun with prayer, that God would not only bless the action, but sanctify our purpose; and make an oblation of the action to God: holy and well intended actions being the best oblations and presents, we can make to God; and when he is intitled to them, he will the rather keep the fire upon the altar bright and shining.

Before thou prayest, prepare thyself, and be not as one that tempteth the Lord: commune with thine own heart; examine thyself; and let thy spirit make diligent search. If we regard iniquity in our hearts, the Lord will not hear us; but if our hearts condemn us not, then we have confidence towards God.

When thou prayest, enter into thy closet, and pray to thy Father in secret; and thy Father who seeth in secret, shall reward thee openly.

When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed; and when you exalt him, put forth all your strength, and be not weary, for you can never go far enough.

Lift up your heart, with your hands, unto God in the heavens. He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God. Covet earnestly the best gifts: ask not riches, wealth nor honour, nor the life of thine enemies, neither yet long life: but ask wisdom and knowledge for thyself, and God shall supply all thy need, according to his riches in glory, by *Christ Jesus*.

Devotions upon Ordinary Days.

FOR

The right Employment of those Portions of Time, which every Day must allow for Religion.

Directions.

AS soon as you awake in the morning, and find yourself safe from the dangers of fire, thieves, storms, and every sad accident; when you also consider how many have spent the night past in racking thoughts and languishing distempers; and how many souls were summoned from their bodies to appear before God, and that you are spared; fill your memory with all these wonders of love; and enter upon the day with an act of piety; strive with all your might to keep sinful thoughts out of your mind; present your first fruits, and lift up your heart to God and say,

EJACULATIONS.

In the name of the Father, and of the Son, and of the Holy Ghost, three persons and one God. *Amen.*

Lord when I awake, I am present with thee.

Glory be to God in the highest, and on earth peace; good-will towards men.

At UP-RISING say,

I laid me down and slept, and I rise again; for the Lord hath sustained me: praised be the God of my salvation! Lord! what is man, that thou shouldst magnify him; and that thou shouldst set thine heart upon him, and that thou shouldst visit him every morning, and try him every moment?

At PUTTING on your CLOATHS say,

Cloath me, O Lord! with the garment of salvation; and cover me with the robes of righteousness.

Directions.

Remember that as man is not to do his own will, but the will of his heavenly father; so neither must he dress himself

self for any other end, than God has appointed our clothing; which is to preserve modesty and health, and respect to those in high rank. Beware of immodest dressing; however it may attract the eyes of the lecherous and debauched, it will deprive you of the company of God's angels and blessed spirit; who never associate but with the pure in heart.

REASONS for MORNING Prayer.

AS the morning is to us the beginning of a new life; as God has then given us a new enjoyment of ourselves, and a fresh entrance into the world; it is highly proper, that our first devotions should be a praise and thanksgiving to God, as for a new creation; and that we should offer and devote both body and soul, all that we are, and all that we have, to his service and glory. Receive, therefore, every day, as a resurrection from death, and a new enjoyment of life. Meet every rising sun with such sentiments of God's goodness, as if you had seen both it, and all other things, *new* created upon your account; and under the sense of so great a blessing, let your joyful heart praise and magnify so good and glorious a creator. Let therefore praise and thanksgiving, and oblation of yourself unto God, be always the fixed and certain subject of your first prayers in the morning; and then take the liberty of adding such other devotions, as the accidental difference of your state, or the accidental difference of your heart, shall then make most needful and expedient for you; for, one of the greatest benefits of private devotion, consists in rightly adapting our prayers to these two conditions, difference of our state, and the difference of our heart.

By the *difference* of our *state* is meant, the difference of our *external* state or condition; as of sickness, health, pains, losses, disappointments, troubles, particular mercies or judgments from God; all sorts of injuries, or reproaches, &c. from other people. The next condition, to which we are always to adapt some part of our prayers, is the *difference* of our *hearts*; by which is meant the different state of the *tempers* of our hearts; as of love, joy, peace, tranquillity,

quillity, dulness and dryness of spirit, anxiety, discontent, motions of envy and ambition, dark and disconsolate thoughts, resentments, fretfulness, and peevish tempers. Now as these tempers, thro' the weakness of our nature, will have their succession, more or less, even in pious minds; so we should constantly make the present state of our heart, the reason of some particular application to God in *daily* prayer.

We, alas! are poor, weak, and necessitous creatures; and 'tis this fervent prayer that brings down all manner of blessings, temporal, spiritual, and eternal. And to induce you with the most raised joy and cheerfulness to perform this duty of prayer, think what a mighty honour and high dignity you will receive by it. For, is it not an honour for a worthless and depending creature, to talk and freely to converse with his great creator? Is it not an honour for vile worms, for sinful dust and ashes, to be allowed the privilege of having access, at any time, to the supreme majesty of heaven and earth; to make known to him our wants, our calamities and distresses; and thereby to obtain the supply of our wants, and the removal of our calamities?

But to the honour, add the great delight and pleasure resulting from constant prayer. For, what can be more delectable, than to maintain a constant intercourse with the highest and most excellent of beings? than to hold communion with your creator, preserver, redeemer, and continual benefactor; and by this duty to have the emanations of God's love derived down upon you? What can be a greater refreshment to your mind, than to disburden it of the heavy weight of guilt, by a free and ingenuous acknowledgement thereof, by humble prayer for the forgiveness of the same? In short, what more delightful than to vent your grief, your fears, your wants, your anxieties, into the ears of your heavenly father? One so tender, so true to his word; one so able and so exceedingly willing to supply all your wants.

Since then, all kind of blessings, all good inclinations, the entire completion of our life of grace, depend entirely on the aid of heaven, and this is to be derived thence by prayer;

prayer; be assiduous, diligent and fervent in this duty; call home your straggling thoughts; fix your attention; raise and inflame your pious affections; then your religious address shall prove the fervent, effectual prayer of the righteous, which availeth much.

Thus, if you daily pour out your soul to God, in humble supplication and gratulatory praises, to the end of your days; you will be taken up into heaven, and there be joined to the eternally praising, worshipping, and adoring choir of glorified saints and angels.

Directions.

AS soon as you are dressed and washed, humbly and reverently compose yourself, with your heart lift up to God, and your head bowed down; and, if you be single, retire to some private place, and no more forget your daily devotion, than you do your daily bread. If you have a family, call them together, and, by prayer, commend your affairs, and their affairs, to the blessing of that God, who interposeth in all his creatures concerns. Plead not multiplicity of business for your neglect: The greater, or more entangled your affairs are, the more you want a higher assistance; and this is to be obtained only by prayer. And when you have thus composed yourself, meekly kneel upon your knees; and repeat

The Lord's Prayer.

OUR Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise say,

O Lord, open thou my lips.

And my mouth shall shew forth thy praise.

O God, make speed to save me.

O Lord, make haste to help me.

The Morning Prayer.

SING praises unto the Lord, O ye saints of his! and give thanks to him, for a remembrance of his holiness; for his wrath endureth but the twinkling of an eye, and in his pleasure is life; heaviness may endure for a night, but joy cometh in the morning. Thou, Lord, hast preserved me this night from the violence of the spirits of darkness; from all sad casualties and evil accidents; and from the wrath which I have every day deserved. Thou hast brought my soul out of hell; thou hast kept my life from them that go down into the pit; thou hast shewed me marvellous great kindness, and hast blessed me for ever. The greatness of thy glory reacheth unto the heavens, and thy truth unto the clouds. Therefore shall every good man sing of thy praise without ceasing. O my God! I will give thanks unto thee for ever.

And I humbly present to thy divine majesty myself, my soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings, to be disposed of by thee to thy glory; to be blessed by thy providence; to be guided by thy counsel; to be sanctified by thy spirit; and afterwards, that my body and soul may be received into thy glory. This day, O Lord! and all the days of my life, I dedicate to thy honour; and the actions of my calling to the uses of grace; and the religion of all my days, to be united to the merits and intercession of my holy Saviour Jesus Christ, that in him, and for him, I may be pardoned and accepted.

As for me, I am not worthy to be called thy servant, much less am I worthy to be thy son. Lord! pardon all my sins, for my Saviour's sake; wash away mine iniquities, and blot them out of thy remembrance, and purify my soul with the waters of repentance, and the blood that was shed on the cross for all mankind; that, for what is past, thy wrath may not come against me; and, for the time to come, I may never provoke thee to anger or to jealousy any more.

Bless

Bless me, gracious God, in my calling, to such purposes as thou shalt choole for me, or employ me in: Relieve me, and give me patience in all my sorrows, and confidence in thee, and grace to call upon thee in all temptations. O be thou my guide in all my actions; my protector in all dangers: give me a healthful body, and a clear understanding; a sanctified and just, a charitable and humble, a religious and a contented spirit: let not my life be miserable and wretched; nor my name stained with sin and shame; nor my condition lifted up to a tempting and dangerous fortune: but let my condition be blessed, my conversation useful to my neighbours, and pleasing to thee; that when my body shall lie down in its bed of darkness, my soul may pass into the regions of light, and live with thee for ever.

Let thy mercy descend upon the whole church; preserve her in truth and peace, in unity and safety, in all storms, and against all temptations and enemies. In mercy remember the king; preserve his person in health and honour; his crown in wealth and dignity; his kingdoms in peace and plenty; the churches under his protection in piety and knowledge, and a strict and holy religion. Keep him perpetually in thy fear and favour; and, at last, crown him with glory and immortality. Remember them that minister about holy things; let them be clothed with righteousness, and sing with joyfulness. Bless thy servant [*here mention husband or wife*] with health of body and spirit; support him [*or her*] in all necessities; strengthen him in all temptations; comfort him in all his sorrows; and let him be thy servant in all changes. Bless my children with healthful bodies, with sound understanding, with the graces and gifts of thy spirit; and keep them unblameable to the coming of our Lord Jesus. Be pleased, O Lord! to remember my friends, all that have prayed for me, and all that have done me good [*here name such as you would specially recommend.*] Do thou good to them, and return all their kindnesses double into their own bosom; reward them with blessings; sanctify them with thy grace; and bring them to thy glory. Let all my family and kindred,

Meditations on Man's corrupt State. 63

dred, my neighbours and acquaintance [*here name what other relations you please*] receive the benefit of my prayers, and the blessings of God; the comforts and supports of thy providence; and the sanctification of thy spirit. Relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences; strengthen the weak; confirm the strong; instruct the ignorant; deliver the oppressed from him that spoileth him; relieve the needy, that hath no helper; and bring us all by the waters of comfort, and in the ways of righteousness, to the kingdom of rest and glory, through Jesus Christ, our Lord. *Amen.*

Directions.

I*F the family joins with you, then instead of I and my say we and our. And if time will permit, rise up and read a quarter of an hour in the New Testament; or, such portions in the Old as contain the precepts of an holy life. And if more time can be spared, employ it in meditating on some of the following interesting subjects; upon which the discharge of our duty so much depends. Reading and meditation is as necessary to nourish the soul, as food is to sustain the body.*

Meditations for the Morning.

I.

On MAN's State, Corruption, and Misery, BEFORE he is reconciled to GOD in CHRIST.

MAN being made with deliberation, consultation and advice of the blessed Trinity, by God the Father, Son, and Holy Ghost, from the dust of the earth; and woman taken out of the man, after the image and likeness of God; he was also made ruler over all creatures in paradise; and entered into covenant with God, who on his part agreed with *Adam* (as the head of) and all his posterity, to give them eternal life and happiness, upon condition of personal, perfect

perfect and perpetual obedience; and threatened them with misery and death, for their wilful and contemptuous disobedience.

Our first parents, being left to the freedom of their own will, were soon drawn into a breach of this covenant. The woman was tempted by the serpent, or the devil; and she presently enticed the man also to sin against God. They both did eat the forbidden fruit; and thereby lost their innocence, paradise, communion with, and the favour of God; entailed a curse upon the earth; became slaves of Satan; lay under the curse of the law; became mortal, liable to the symptoms, harbingers, and power of death; and fell under the arrest of God's justice, wrath, and curse; liable to eternal death, and punishment in the fire that shall never be quenched, utter darkness and the lowest pit.

That *body*, which before was most beautiful and majestic, immediately degenerated so, as to become not only deformed and contemptible, but sometimes horribly monstrous and ugly. That continual health, which might have been preserved in innocency, is now destroyed by infinite diseases, infirmities, sores and sicknesses. He, that was once lord of all, is now subject to as many dangers, as there are things in the world: the meanest creature may by one means or other become mortal unto him. His immortality is changed for death; often dying before he is born to see the sun; frequently cut off in the flower and vigour of his age; and, though he arrives to the longest life, his days can be said to be only few and evil, full of misery, and the beginning of eternal death.

The *soul* also is become most miserable; the understanding, which before was as clear as the sun at noon-day, is now over-shadowed and filled with darkness, errors, ignorance, and with an accusing conscience, the worst of all torments. His will perversely abhors what is good, and follows all that is evil. His affections are swayed by raging and inordinate lusts; and the whole nature of man is not able to do any thing that is good, without the assistance of God's especial grace.

II.

Of the Miseries of Infancy.

THE *child*, which is conceived in sin, is born into the world under the greatest disadvantages; subject to the wrath of God, till admitted, by baptism, into Christ's church; weak and defenceless, and of all creatures the least able to help itself. What peril and danger; what pain and pangs didst thou bring on thy mother; and what did thy infant tears express, but an early sorrow for thy entrance into a sinful world? As soon as we are born, we bring nothing but trouble with us; and so continue to draw to our end, pursued with continual diseases and accidents. Many are no sooner come up, but they are cut down like a flower; flee like a shadow; and never continue in any one stay. Some come into the world just to die, and others only live so long in it, as to send out a few mournful cries. Some give their parents a few months trouble, and depart as soon as weaned from the breast. Some live till they just begin to speak, and then expire, as if they had never been. Some continue five or six years: and others may stand the shock to fifteen, before they are turned to dust. Such are the weaknesses, imperfections, and dangers of childhood!

III.

On the Miseries of Youth.

LET us survey the vanities and follies of *youth*. This state of life is, no less than any other, exposed perpetually to dangers, which cannot be foreseen; to troubles, which cannot possibly be prevented; and to innumerable pains and diseases of the body, as well as vexations of mind. And now, when the rational soul begins to dart its rays through the dark recesses of nature, so as to raise in us an expectation of better things; youth too often, like an unbridled colt, or some savage creature, is deaf to all good instructions and advice; breaks through discipline; and runs into every ex-

travagancy and excess; yields himself up to passion; tries all means to satiate his inordinate appetites; and pursues the worst examples. This is the state most to be feared, and most to be regarded; in which the seeds of virtue or vice being planted, seldom fail to take deep root in future life: we seldom depart from the habits contracted in our youth: the vices of youth not only bring shame for the present, but diseases in old age, and perdition to the soul, if not repented of in due time.

IV.

On the Miseries of Manhood.

THE cares and solitudes of *manhood* should raise our attention to what miseries we are born. Man is born unto trouble as the sparks fly upwards: Troubles, that increase by the accidents and misfortunes of the world, by our own negligences and vices, by the wickedness and unreasonableness of other men, by the judgment of God upon ourselves, and by the consequences of the judgments he inflicts for the unrighteousness of others. The affairs of the world presently encompasseth a man with many miseries. The lust of the flesh, the lust of the eye, and the pride of life, assisted by the world and the devil, provoke, allure, and tempt him to lust, pleasure, and all kinds of sin. His care for a family and his own reputation consumes him; the difficulty of avoiding disputes, ranglings, and of preserving his own substance, vexes him; flatteries and enmities, praises and reproaches, prosperity and adversity confound, fret, and deceive him. The whole world affords him nothing but vanity and vexation of spirit: he is daily subject to the force of enemies, and to the cruelty of wicked men; to the contagion of the air, and to the evil aspects of the stars and planets; to the rage of fire and water; to the fury of winds and tempests; and to a thousand other accidents, which he can neither see nor prevent. If we be rich, we are envied; if poor, despised. The witty man is distrusted; and the simple man is derided; the superstitious is mocked; and the truly virtuous and religious man

Meditations on the Miseries of Old-Age. 67

is stigmatised with hypocrisy. Nothing can be attained without much study, care and industry; and nothing can be secured from thieves, envy and faction. In what station soever man is placed, he must undergo much drudgery for a maintenance; or much hazard and danger to get the reputation of worldly honour: and then he knows not how soon he must part with all he has gotten. Poverty succeeds to riches: disgrace to honours: crosses and griefs to pleasures: sicknesses and calamities to health and prosperity, with quick and speedy steps. He that was merry and joyful yesterday, has cause to weep and mourn to day: and Who knows what a day may bring forth to myself!

Of the Miseries of Old-Age.

OUR childhood dies in youth; our youth in manhood; and our manhood in old-age: and then we arrive upon the very borders of the grave; ready every moment to drop into it. How heavy, and incapable of the functions of life, is old-age? An old man is properly compared to a bag filled with sorrows and diseases. Yet men's great desire is to live till they are old. Let such recollect from what they have seen, that an old man is in a much worse state than he was in before; and that, tho' he now wants the most help and assistance, he always finds the least. He is forsaken on all sides, his kinsfolks, friends, and acquaintance keep far from him; except he has much to dispose of at his death, and then he is worried and confounded by their addresses, and solicitations. His very members and senses forsake him; and his reason can no longer exercise itself through the corrupt and decayed organs of the body, which can no longer feel any thing but painful aches and diseases; which never cease tormenting him, till he is bowed down to the grave.

Directions.

ONE of these meditations will suit any stage or condition of life: and therefore choose that for your consideration,

which is most applicable to yourself. And when you have considered it well, say,

A Prayer after Reading or Meditation.

O Lord, sow the good seed of truth in my heart; and so water it with the dew of thy blessed spirit, that now and at all times, I may bring forth the fruit of an holy life, through Jesus Christ. *Amen.*

Directions.

Now add a hymn or some ejaculatory sentence to express your thankfulness and obedience.

The HYMN for Morning Prayer, to be said or sung.

O Pen thine eyes, my soul, and see;
 Once more the light returns to thee:
 Look round about, and chuse the way,
 Thou mean'st to travel o'er to-day.
 Think on the dangers thou shalt meet,
 And always watch thy sliding feet:
 Think where thou once hast fall'n before;
 And mark the place, and fall no more.
 Think on the helps thy God bestows,
 And strive to steer thy life by those.
 Think on the sweets thy soul did feel,
 When thou didst well; and do so still.
 Think on the pains that shall torment
 Those stubborn sins that ne'er repent.
 Think on those joys that wait above,
 To crown the head of perfect love.
 Think what at last will be thy part,
 If thou goest on where now thou art.
 See life and death, set thee, to chuse;
 One thou must take, and one refuse.
 O dearest Lord! direct my course,
 And draw me on with gentle force:
 Still make me walk, still make me tend;
 Be thou my way to thee, my end.

EJACU-

Directions and Ejaculations at Noon. 69

EJACULATIONS.

My help standeth in the name of the Lord, who hath made heaven and earth.

Shew the light of thy countenance upon thy servant, and I shall be safe.

Do well, O Lord, to them that be true of heart, and evermore mightily defend them.

Direct me in thy truth, and teach me; for, thou art my saviour, and my great master.

Keep me from sin and death eternal, and from my enemies visible and invisible.

Give me grace to live a holy life; and thy favour, that I may die a godly and happy death.

Lord, hear my prayer, and give me thy holy spirit.

The CONCLUSION, at Morning Prayer.

Now, and in all tribulation and anguish of spirit; in all dangers of soul and body; in prosperity and adversity; in the hour of death, and in the day of judgment, O king eternal, I most humbly pray that thou wilt, through the intercession of my holy and most blessed Saviour, Jesus, have mercy upon me; save me, and deliver me, and all faithful people. *Amen.*

Directions.

Between this and noon usually are said the publick prayers, appointed by authority, to which all the Clergy are obliged, and other devout persons, that have leisure, to accompany them. But, as he that says, *Be fervent in prayer*; says also, *Be not slothful in business*; go to your honest employment; watch against all temptations which the company you are with, the place you are in, or the work and calling you are about, may expose you to. If you are obliged to converse with wrangling, lewd, or drunken companions, be upon your guard: dispatch your business, and leave their conversation. Fly their company as you would the plague. Why should you lose your senses, and your souls, for such wretched men?

If you must work for your bread, be not discontented; but rather bless God that he has secured you from idleness, the

70 *The New Practice of Piety.*

root of all evil. Millions, now in bliss and glory, thank God for the blessing of an employment here on earth, by which they were secured from multitudes of temptations; and we daily see (and grieve to see) to how many dangers idleness exposes men. Therefore,

When you begin your Honest Labour, pray for a

BLESSING.

O Lord, who dost in wisdom appoint various orders of men, teach me to obey thy heavenly will; to discharge the duties of my calling; and to avoid all cheating, lying, and deceit. Give me grace, that I may entirely depend upon thy blessing for the success of my endeavours, and support of myself and friends; that at last, when I shall cease from all my labours, I may hear those joyful words, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

EJACULATIONS.

At going Abroad, or returning Home.

O Lord, prosper, I pray thee, thy servant, this day: be with me, and keep me in all places whither I go.

Preserve my going out, and my coming in, from this time forth for evermore.

When you hear the Clock at any Hour.

Have mercy upon me, **O** Lord, now and at the hour of my death. So teach me to number my days, that I may apply my heart unto wisdom.

In the Shop or Market.

O Lord, give me grace to use this world, as not abusing it. Grant that I may never go beyond, or defraud my brother in any matter: because thou art the avenger of all such.

At Work.

Prosper thou the work of my hands, **O** Lord, prosper thou my handy-work.

When you are walking in a Garden or Field.

The heavens declare the glory of God, and the firmament sheweth his handy-work.

O Lord,

Directions for Eating and Drinking. 71

O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches.

At Meals.

Lord, grant that whether I eat or drink, or whatever I do, I may do all to thy glory.

In any Time of Temptation.

How can I do this great wickedness, and sin against God, whose eyes are in every place, beholding the evil and the good. Lord, suffer me not to be led into temptation, but deliver me from evil.

DIRECTIONS concerning Eating and Drinking.

EAT not before the time, unless necessity, or charity, or any intervening accident, which may make it reasonable and prudent, should happen. Eat not hastily and impatiently; but with such decent and timely action, that your eating may be a human act, subject to deliberation and choice; and that you may consider in the eating, to whom you are obliged. Eat not delicately or nicely; that is, be not troublesome to thyself or others in the choice of thy meats, or the delicacy of thy fancies. It is lawful in all senses to comply with a weak and nice *Stomach*; but not with a nice and curious palate. When our health requires it, that ought to be provided for, but we are not to pay that deference to our sensuality and intemperate longings. Whatsoever is set before you, eat; if it be provided for you, you may eat it, be it never so delicate; and be it plain and common, so it be wholesome and fit for you, it must not be refused upon curiosity; for, every degree of that, is a degree of intemperance. Eat not too much; load neither thy stomach, nor thy understanding. If thou be set at a bountiful table, be not greedy, and say not there is much meat on it; stretch not thy hand whithersoever it looketh; and thrust it not with another into the dish. A very little is sufficient to a man well nurtured, and who fetches not his breath short upon his bed.

Do not often present at feasts; nor at all in dissolute company, when it may be avoided; for a variety of pleasing ob-

jects steals away the heart of man; and company is either violent or enticing; and we are weak and complying, and perhaps desirous enough to be abused. But, if you be unavoidably, or indiscreetly engaged, let not mistaken civility or good nature engage thee either to the temptation of staying (if thou understand thine own weakness) or to the sin of drinking inordinately. Let no occasion make you enlarge far beyond your ordinary quantity: for a man is surpris'd by parts; and, while he thinks, one glass more will not make him drunk, that one glass shall disable him, from well discerning his present condition and imminent danger: while men think themselves wise, they become fools.

Come not to a table but when thy need invites thee; and if thou art in health, leave something of thy appetite unfilled.

Never urge any man to eat or drink beyond his own limits, and his own desires. He that does otherwise is drunk with his brother's surfeit, and reels and falls with his intemperance.

Use *St. Paul's* instruments of sobriety; let us who are of the day be sober; putting on the breast-plate of faith and love, and for a helmet the hope of salvation.

Begin and end all your times of eating with prayer and thanksgiving. [*See the Graces for this purpose on the next page*]

Mingle pious, or in some sense profitable, and in all senses charitable and innocent discourse, with thy meal, as occasion shall offer.

Let your drink, so serve your meat, as your meat doth your health; that it be apt to convey and digest it, and refresh the spirits; but let it never go beyond such a refreshment as may a little lighten the present load of a sad or troubled spirit; never to inconvenience, lightness, sottishness, vanity or intemperance.

In all cases be careful that ye be not brought under the power of such things, which otherwise are lawful enough in the use: "All things are lawful for me, but I will not be brought under the power of any thing," said *St. Paul*. And to be perpetually longing, and impatiently desirous of any thing,

Of Dress, Conversation, and Reckèations. 173.

thing, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink.

If thou art afraid of being tempted to eat or drink too much, beg God's grace in the following prayer.

A Prayer for Temperance.

O God, whose bounty and goodness have provided all things necessary for human sustenance, teach me to use thy good creatures soberly and temperately, for the maintenance and refreshment of my frail body: but let me never enslave myself to my brutish appetite, nor abuse thy blessings, to make them minister either to sin or sickness. O Lord, let not my food be the meat that perisheth, but that which endures to everlasting life. And grant that in the strength of those provisions, which thou, O God, of thy bountiful goodness, dost daily afford me, I may chearfully and faithfully serve thee in righteousness and holiness all the days of my life; that at the last, through thy grace, I may be admitted to the marriage supper of the Lamb, to sing praises to God, the Father, Son, and Holy Ghost, for ever. *Amen.*

Grace before Meat.

Lord, pardon all our sins; sanctify and bless these thy good creatures; make them healthful for our nourishment, and us thankful unto thee, through Jesus Christ our Lord.

Grace after Meat.

WE humbly bless and praise thy name, O Lord; for this and all other thy mercies most graciously vouchsafed unto us. Preserve the church, the king, the royal family, and these realms; and grant us peace and truth, and everlasting life, through Jesus Christ our Lord. *Amen.*

DIRECTIONS concerning CLOATHS OF DRESS.

THE gospel advises all to be content with such *cloaths*, as necessity requires for covering us: having food and raiment wherewith to be covered, with these let us be content: it commends St. *John the baptist*, not for being cloathed in soft garments, &c. in costly apparel and delicacies, but for having his garment of camels hair, and a girdle of a skin about

about his loins; and it reproves vanity, and all manner of excess.

Hence it must be owned, that all such outward ornaments are forbidden, as immodesty contrives and advises, as most effectual for drawing others into a snare, as are solicited by a vain, worldly, ambitious or envious spirit; and all such as, in their immoderate expence, are an injury to one's family, or other obligations of our condition.

DIRECTIONS concerning CONVERSATION.

AS he who has called you is holy, so be ye holy in all manner of conversation, is the gospel precept; for it is written: ye shall be holy, because I am holy; which they are, who neither speak nor do any thing, that may be the occasion of offence or scandal to such as are present; who abstain from all appearance of evil, not only by avoiding what may give offence, but likewise in being careful to do all to edification. Let every one of you please his neighbour unto good, to his edification.

DIRECTIONS concerning RECREATION OF DIVERSIONS.

Diversions are permitted as far as is necessary for health, and for the relief of the body and mind. Diversions are to be used with moderation, and directed to a good end, as, for health, or a necessary recruit of the spirits: and there are two other conditions to be added, viz. that they must not be sinful, nor prejudicial to the soul or body. The heathens had no restraint in following what pleased them; and therefore had their diversions mixed with all manner of excesses, with all that was dissolute and brutish, being given up; as St. Paul says, to a reprobate mind, Rom. i. 28. Christians are not to do thus; nor even divert themselves with what is dangerous; for it cannot be reasonable to make that their pastime, in which they hazard either their present life or eternity. Who ever played upon precipices but madmen? So that we must avoid all recreations that have any thing disorderly in them; whether in keeping ill hours, or in ill company,

company, or in hazarding too much; and all ^{prophane swear-} accompanied with great temptations, as balls, plays, ^{shamefully} rades, and many other publick meetings; where the lib^{erty} ob- and other circumstances are such, that they manifestly shew they have been bespoken for the devil's service. I also reckon under this prohibition all those, though otherwise innocent, in which persons spend so much time, as to neglect their proper business, or any obligations of their state, or of their soul: and likewise those, which persons follow contrary to the command of them under whose care they are placed; and again, all those in which persons use some fraud to their neighbour's loss; or being expert at any game draw in others, who are unexperienced, to venture more than is fitting; and thus take advantage of their rashness to their considerable prejudice: for this is nothing better than cheating; and very far from that gospel rule, of doing as they would have others do to them.

DIRECTIONS concerning VISITS.

IT is allowed to make *visits*. Business sometimes requires it; sometimes civility; sometimes charity: and where these are the motives, it is not only allowable to make visits, but likewise good to do it. But if persons are fond of giving and receiving visits, there may be a great fault in this: for, this may be the effect of idleness; when persons not knowing how to employ their time, contrive by this way to help it off their hands: it may be the effect of vanity, when persons, having a good opinion of themselves, are fond of this method, so to increase their number of admirers: again, it may be the effect of pride; because they think there is something in this, that looks great: it may be the effect of a gossiping temper, which thus feeds itself, and has the fairest opportunity of knowing all that passes. Now if any of these, or other like corruptions, lies at the root, the pleasure we take in visiting must certainly be evil; and the gospel can no more allow of them, than of idleness, vanity, and pride; which are the promoters of them.

DIRECTIONS

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DIRECTIONS

DIRECTIONS CONCERNING COMPANY.

AS to the choice of company: observe not to be hasty in the choice; especially where there is like to be any freedom of conversation, or friendship.

Make choice of company by reason, and not by the eye, inclination, or passion. Such as are fond of a sinful life are not to be chosen; because these are enemies to God, and of ill example; and therefore to be avoided, lest they draw you away from God also.

Chuse not those whose principles may be suspected, and whose virtue is not sufficiently known; who are passionate, indiscreet, and have not a command of their tongues.

Those then alone ought to be made choice of, who are of good principles, exemplary and virtuous; whose conversation may be edifying; whose experience may be instructive; and whose prudence may be serviceable in any friendly part, spiritual or temporal.

DIRECTIONS CONCERNING VISITS.

Directions.

IN the EVENING look over all the passages of the day, and see how you have behaved yourself, what victory you have gained, what ground you have got, what grace is most faint and sickly: consider what good you have done, what snares you have avoided, what mercies you have received. Learn that safe and easy method of censuring yourself, that you may be acquitted by God. Every night sit as an impartial judge, severely examine every thought, word and deed. First, Thoughts. Say, have I in my mind been contriving ways to gratify my revenge, or fulfil the lust of the flesh? Have I entertained blasphemous thoughts of God? Any ill to the hurt of my neighbour? Have I endeavoured to keep off evil thoughts of all kinds, and not consented unto them? Secondly, Words. By thy words thou shalt be justified; and by thy words thou shalt be condemned. Though the tongue be called an unruly member, yet you must answer for not governing of it. Ask then—Have I been guilty of speaking against God, his providence, against my parents or governors in church or state? Have I in my passion uttered

Directions and Devotions for Night. 77

uttered injurious words? Have I been guilty of prophan swearing and cursing? Have I given false evidence, or shamefully concealed the truth, to the hurt of my brother? Have any obscene words, such as may debauch innocent minds, proceeded out of my mouth? Thirdly, Deeds. Did I this morning dedicate my early thoughts to God? Have I diligently followed my calling? Have I been sober in the use of God's creatures, and thankful for all mercies? And always close this exercise with a serious reflection upon the nature of thy life, how fast it steals away into eternity: enter in fancy into the dark chamber, and mark how thou must lie in thy bed of sickness, and of death. Consider how all thy hopes and comforts, all thy designs and purposes, as far as they concern this world, must vanish like a dream; and think in what need thou wilt then stand of all the strength and comfort, which reason and religion, the ministry and prayers of thy spiritual guide, and friends, and the conscience of a well spent life, can furnish thee with.

Here Begin your devotions with the Lord's Prayer and Responses, p. 60.

The Evening Prayer.

O Maker of heaven and earth, King of kings, and Lord of lords; whose glory the heaven of heavens is not able to contain; look down from thy holy place, and behold me thy unworthy servant, prostrate at the feet of thy mercy, and with an humble, lowly, penitent and obedient heart confessing unto thee the sinfulness and vanity of my life; but more especially the transgressions and omissions of this day, by which I have so lately offended thy divine majesty, and so grievously injured my own soul. I confess I have sinned in thought, word and deed, through my own fault. [Here mention the particular sins of which thy conscience does accuse thee, and then continue and say] I most heartily repent, O Lord, of these and all other my sins, and am heartily sorry for every thought, word and deed, by which I have displeased the eyes of thy glory, and provoked thy wrath and indignation against me. I do not presume to approach thy throne, trusting in my own righteousness, but in thy manifold and great mercies. I know that I can
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not merit the least of thy graces, but have justly deserved the greatest of thy punishments; yet, O merciful Lord, thou art full of compassion and mercy, long-suffering, and of great goodness; and whose property is always to have mercy, forgiving the iniquities of such as truly repent, and absolving all those that seek for pardon of their sins, through the merits and mediation of thy Son Jesus Christ. Grant me therefore to be received into thy favour; and that all my open and secret sins may be washed away by the blood of the same thy dear Son, my Lord and Saviour. I am sensible of the infirmities of nature, and the necessity of thy special grace to preserve me from evil, and to assist me in the performance of my duty and every good work: Oh! then enable me by thy holy spirit to overcome every corrupt and sinful inclination, to mortify every lust and irregular passion, and to subdue both my soul and body to reason and virtue. Inflame my heart, good Lord! with an holy zeal in the worship of thee, my God; with a loving and just heart to all my neighbours; and with a temperate, contented and humble mind in that state of life unto which thou art pleased to call me. And now, O gracious Lord! I believe in thee, I fear thee, I love thee, I worship thee, I put my whole trust in thee, I call upon thee, I honour thy holy name and thy word, I will serve thee all the days of my life: And I give thanks unto thee with all my heart, with all my soul, and with all my strength, for the manifold and great blessings, both spiritual and temporal, which thou hast vouchsafed to me and all mankind, not as a matter of debt, but of thy bounty and free grace; and more particularly for preserving me this day, in the midst of all the perils and dangers I have escaped; and for delivering me from the punishment of my sins. And as thou hast ordained the day to labour, and the night to rest; grant me thy protection in the approaching night; watch over me with the eyes of thy providence; and let thy holy angels pitch their tents about me; that being preserved from all dangers, and refreshed with moderate sleep, I may rise with the new day, better enabled to perform the duty of my calling

Directions and Devotions for Night. 79

calling and state of life, and faithfully persevere in the duties of thy service; till at last I shall, through a happy death, rise again in the kingdom of thy glory; and this I most humbly ask, through Jesus Christ, my redeemer and advocate. *Amen.*

A Prayer of General Intercession,

For all States and Conditions of Men.

[To be added to the Evening Prayer, as occasion serves.]

I Adore and glorify thy name, O Lord God almighty: cleanse my soul from all evil, and give me what is grateful in thy sight. Grant that I and all thy faithful people may do what thou commandest, and hereafter become partakers of thy divine promises. To thee only I commend my soul and my body (*my wife, children, my father, and mother, my brethren and sisters*) my nearest and dearest relations, all my kinsfolk and benefactors, my friends and acquaintance, and all states and conditions of men. To thee I interceed for the preservation of the whole church of Christ; that the gates of hell may never prevail against it: and to thee I commend our gracious sovereign king *GEORGE*, the supreme governor of thy church in *England*: Grant that no secret conspiracies nor open rebellions may ever disturb his happy reign, nor deprive him of those means by which he would govern thy people committed to his charge, in wealth, peace and godliness. Grant that every member of thy church, in his vocation and ministry, may truly and godly serve thee. Have mercy upon all *Jews, Turks, infidels, and hereticks*; take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord! to thy flock, that all may know thee, all may love thee, all may honour and reverence thee, and all may be loved by thee; that they may be saved among the remnant of the true *Israelites*, and be made one fold under one shepherd, Jesus Christ the righteous. Grant us, O Lord! thy grace, and keep us in thy peace; may thy holy will be done, and not ours. Comfort all those, who in this transitory life live in sorrow,
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need, sickness, misery, or temptations; and mercifully relieve them both in their spiritual and bodily afflictions. And I bless thy holy name, for all thy servants departed this life, in thy faith and fear; beseeching thee to give me grace, so to follow their good examples, that with them I may partake of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, my only mediator and advocate. *Amen.*

A FORM of Confession to Almighty God.

[To be added to the Evening Prayer.]

Great and glorious Lord of heaven and earth, father of our Lord Jesus Christ, maker of all things, judge of all men, I acknowledge and bewail my manifold sins and wickedness *[here mention those sins, you more particularly accuse yourself of]* which I from time to time have most grievously committed by thought, word and deed, against thy divine majesty; provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these mine offences: and the remembrance of them is burthensome to me; the burthen of them is intolerable. Have mercy upon me, have mercy upon me, O merciful Father; for thy Son Jesus Christ's sake, forgive me all my past sins; and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ, our Lord. *Amen.*

A Prayer for Pardon and Forgiveness.

Almighty God, the father of our Lord Jesus Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; and of thy great goodness and mercy, hast promised forgiveness of sins, to all them that with hearty repentance, and true faith, turn unto thee; have mercy upon me, pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ, my Saviour. *Amen.*

Directions

Directions.

When leisure and opportunity permit, spend half an hour in reading and meditating upon some portion of scripture, wherein MAN's duty and GOD's covenant with mankind are particularly set forth. Or, endeavour to disengage your affections from the love of this present world, and to prepare yourself for a better life, by duly weighing the difference there is between things temporal and eternal, after you have carefully read and digested the great truths collected in the following meditations.

Meditations.

I.

On the Misery of the SOUL in this Life.

O My soul! consider the happy state from which thou hast by transgression fallen, and the misery into which thou art brought by sin. God created thee upright, but thou hast sought out many inventions. How amiable didst thou appear in that state of innocence? cloathed with righteousness, and true holiness; before that natural grace of knowledge, or sound reason, by which God had distinguished human nature above all his creatures, surrendered to the artful devices of satan, and the corruption of the flesh? A state, in which thou wert not only able to understand, but to do the will of God; a state, but a little lower than the angels, and advancing thee to glory and worship. But when thou wast discontented with this happy station, and soughtest after more knowledge than God thought convenient for thee, thy wisdom became foolishness: when the pleasures of this life became all thy care, then God withdrew his love from thee: and when thou didst submit to the allurements of the devil, God withdrew his grace, and would no longer permit his blessed spirit to take up his abode in thee. A loss most grievous! which deprives us of all that is good, and brings upon us all that is evil. Nothing can be given for the exchange of a soul: and the soul, that is excluded from God's mercy, is most miserable.

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In this life she is loaden with sin; her nature is prone to do evil; every imagination of the thoughts of the heart is only evil continually, fulfilling the devices of the flesh and of the mind, stuffed with vanity, darkened with ignorance, and seeking nothing but through strife and vain-glory. And her actions are never good: she sees and approves the good, but doeth evil. Reason is swayed by appetite; and the will yieldeth to the lusts of the body. By those means the soul is most deformed in the sight of God, spotted with the leprosy of sin, perplexed with diverse lusts, embittered with passions, consumed with envy, surfeited with intemperance and excess; and becomes cruel, raving, revengeful, proud, malicious, full of murder, debate, deceit, and malignity; disobedient to parents, without understanding, or natural affection, implacable, unmerciful; for the sake of which things the wrath or curse of God will overtake her: A curse that not only restrains God's goodness, overthrowes all human inventions, blasts all thy wishes, my soul! but turns into affliction and ruin, those blessings which thou hast abused. Moreover, the soul, thus dead in trespasses and sins, and brought into bondage by the world, the flesh, and the devil, is continually terrified with the sting and remorse of a friendly conscience, which in vain labours to bring her back to the presence and service of God.

II.

On the Misery of the Body and Soul in Death.

THE longest life upon earth is but short, and full of misery; our days are few and evil: yet when death approacheth by visible steps, and threateneth present dissolution to the whole man; when infirmity seizeth on all the vital parts, and the miserable person, finding himself given over by physicians, and forsaken by his friends, is, at length, fully persuaded that he must presently be dissolved, and pass from this habitation of men into the unknown regions of eternity, he is overwhelmed with terror; sudden fear runs through all his veins, and his heart faileth with extreme grief and heaviness; because he must now leave

Meditations on the Body and Soul in Death. 83

leave all that he loved in this world, never to return again; and because he shall never more see day nor night, neither sun nor moon, spring nor autumn, friend, kindred, nor acquaintance; nor enjoy any more riches or honours; nor be diverted with pleasures: for, all must be left behind; nothing but our virtues or vices can pass the grave with us.

Then the soul, that most ancient friend, sister and companion of the body; born and bred together; partakers of each others counsels, deeds, and fortunes; and now ready to be separated into the same doubtful state of eternity, whether it be to damnation or bliss; is full of anguish and confusion.

Oh! what an army of sins will then crowd into our thoughts, which now we make no account of, and like vipers of our own breasts cry unto us, that they are our brood; and therefore will not leave us, till we come together before the judgment-seat of God.

Such a prospect as this should quicken our apprehensions, and persuade us that death is near every one of us. Let us also be devoutly resigned to accept and admit of death, whensoever God shall think proper to send it. Let us in time resolve to eschew evil and do good; and entirely root out from our hearts all the pomps and vanities, all the riches, honours, and pleasures of this wicked world (if they set us at enmity with our maker) and mortify the lusts of the flesh. Let us improve our time; and labour in the great work of our salvation, by a conscientious obedience to the gospel covenant. Let us follow the advice of Jesus, our Saviour, to work while it is day, because the night of this life will come, when it will be too late to seek for mercy. And finally, let us flee from all sin and wickedness, and draw nigh to God in the way he has commanded, and then we are assured he will draw nigh, to aid, protect, and to save us.

Death is the certain fate of all men; and it is the more to be feared, as it is the wages of our sins. I do not pretend to describe this king of terrors in its proper colours: its misery exceeds all human expression; its remembrance is bitter; it cometh upon us quick and suddenly; its ways are past

finding out; its time is doubtful. Death ruleth over all; it conquereth the mighty, searcheth out the wise, and moweth down the strongest men. Death neither regardeth riches, nor honours; and penetrateth into every thing and place. Death spareth nothing: it withereth the herb of the field, and flower of the garden: it drinketh up the wind, and corrupteth the air. It changes the ages and the face of the world; and drieth up the sea. All things increase or decrease, but death. Death is always the same: this is the hammer that always strikes; the sword that never blunts; the snare into which every one falls. This is the prison of all flesh; and the sea wherein all perish. And this is the pain every one must suffer, and the tribute that every one must pay that cometh into the world.

This is the tyrant that is never satisfied; that robs us in a moment of all our labour and treasure, which has been gathering for many years; that cuts off the succession of kindreds and families, and deprives the throne of an hopeful heir; fills the world with widows and orphans; breaks the studies of the learned, and overthrows great genius's in their prime. In a word, What can be expected from such a tyrant, but the greatest misery, who was not made by God, but came into the world through the envy of the devil.

By death, therefore, we are deprived of all the glory and comforts of this life, and are hurried into an everlasting state either of misery or happiness. What then has the sinful posterity of *Adam* to be proud of? Why so much pride, contention, self-love, envy of our neighbour, and forgetfulness of God? Let our condition be never so exalted by fortune, pomp and riches, they only serve us, as the tail doth the peacock, to hide our ugly feet, or wicked practices. Where our sweet delights are mixed continually with so many sour and bitter sauces, who can yield themselves up to the lusts of the flesh, the lusts of the eyes, and the pride of life? How can any considerate person consume their days in making provision for this life, which death will shortly and suddenly take away; and neglect to provide

Meditations on the Body and Soul in Death. 85

vide for the world to come? When death commands, we must not only leave our lands, and goods, and houses; our wife, father, mother, children, kinsfolks, friends, companions, acquaintance, and all things this world can afford; but our soul must leave her body also. Then,

The body, though in life it has been ever so much cherished, decked and honoured, must be laid, with other dead, corrupt and rotten carcases, in the grave. What then shall the man, whose body, which had been so much pampered, whose belly has been his God, whose palate could scarce be satisfied with the delights of the sea and land; whose flesh was decked with the gold, jewels, and curiosities of distant nations, and was indulged to rest on a downy bed, say, when his latter end must be in a hole in the earth, no better than a loathsome dunghill full of rottenness and worms, and within a few days himself to be entirely corrupted, and become as ugly as the carrion cast into the ditch, and so nauseous as to be avoided by all men? Yet this is the dishonourable end of that excellent creature man: instead of a soft bed, he must lie in the hard ground; instead of gorgeous apparel, he must be content with a shroud; instead of sweet scented perfumes, he must have filthy corruption and terrible stench; and instead of fareing sumptuously every day, he is become a companion of the dead, and a feast to the worms. Man dieth and wasteth away; yea, man giveth up the ghost. And where he dieth, he lieth down; and riseth not till the heavens be no more. And this was the punishment which God justly inflicted on the posterity of *Adam*, when he said, "Thou art dust, and unto dust thou shalt return."

The soul, however comforted with the hopes of immortality, and depending on the mercies of God, is ever afraid and dismayed at the remembrance of her past sins. The pardon of the penitent thief on the cross, and the repentance of *Manasses*, after all his wickedness and abominations, are examples of God's mercy. And yet the fall of *Judas* from his apostleship is enough to check the most virtuous soul from presuming too much on the certainty of her future glory.

glory. Oh! what agony must we be in, when heaven and hell are so near us! yet, though one of them must certainly be our immediate portion for ever, we remain uncertain which shall be our lot, till judgment is past upon us.

Now it is that the book of conscience is opened, and lays before every one the many and secret, as well as the most publick sins, of all our lives; and every crime with its proper aggravation. The chaste virgin, who hath been deflowered; the servants, who have been corrupted by bad example; the labourer, who hath been defrauded of his wages; the poor, who hath been oppressed; the neighbour, who hath been envied, slandered, or otherwise injured in body, goods, reputation, or credit; and the very beast, to whom he hath shewn no mercy, like a squadron of enemies, will beset the sinner, bear witness of his injustice and cruelty, and demand satisfaction at the judgment-seat of God. Then whatever pleasures, that soul has taken in those evil ways, they now, at the end of life, will bite like a serpent, and poison like a cockatrice. Oh! how wonderfully shall the wicked be confounded at that time, when their eyes shall be open to see their eternal danger! then they shall see, and know, that what they had worship'd, were no gods; that they had been enticed by the deceitfulness of riches; and that they have not known the way of the Lord. They who are now deaf to the charms of the gospel, and can find no satisfaction but in wealth and in pleasures, and extravagancies; in dignities and honours, will then be fully persuaded, and confess, when death summons them to judgment, that the things of this world are full of misery; that her ways are crooked; her goods are deceitful; her hopes are vain; her promises false; her pleasures bitter; her riches thorns; her delights poison; and, that her glory is short, and full of vanity; and find themselves under the judgment of the almighty God, and compassed about by the devil and their own sins. Oh! how dreadfully shall they find themselves deceived, when they are convinced that there is no bribing of the judge; nor means to escape his just judgment! that they have provoked his wrath and indignation

Meditation on the Body and Soul in Death. 87

nation against them! when now they no more remember their worldly pleasures, which shall become so many torments to the desponding heart; and, if God doth not extend his mercy, will torment the wicked for ever.

Now it is that the most hardened sinners would resolve to lead a new life, and wish they had walked in the paths of righteousness. Now they, that in prosperity never thought of death, made a mock at sin, and lived as if there were no God to punish them, call upon the Almighty, and are convinced that there is no help for them in any other; though the pain, grief, and the continual increase of sickness, and the approach of death, do frequently interrupt their repentance, when it is put off to a death-bed.

Behold how the sorrows of death compass us about! The heart panteth, the voice faileth, the feet begin to die, the knees grow cold and stiff, the nostrils pinch together, the eyes sink into the head, the whole countenance looks pale and wan, and all the senses are vexed, troubled, and lose their power and capacity of acting: but then the soul is most troubled; she not only grieves at her departure from the body, but she dreads that fearful account she must presently render to a just God.

Death lays the body in the grave; but the soul is brought before the judgment-seat of Christ, where she must be accountable for all she has done in the flesh; what good she hath done with her riches; what care she has taken of her family; what she hath profited by the means of grace; and how she hath improved the means and opportunities she hath had, of living a virtuous and godly life.

Then the soul, that remembers how God spared not his own son, but ordained him to die for the sins of others; and that the Almighty has often declared, he will judge every one according to their works; will say, What can I expect, who have lived so bad a life? If a tree is to be judged according to its fruit, what judgment shall my wicked fruit deserve? If none but those that have clean hands and pure hearts; that have not lift up their souls to vanity, nor sworn deceitfully, shall ascend into the hill of the Lord, and re-

ceive his blessing; Whither shall I go, who have such filthy hands, so corrupt a heart; who have been so puffed up with vanity, and have so often done evil to my neighbour? If the prayer of him, that turneth away his ear from hearing the law, shall be an abomination; What must I deserve, who have always been deaf to the calls of a gracious God, and always ready to hearken unto lyes, and the vanities of a wicked world? Thus the soul of the wicked can think of nothing but what throws him into misery and despair! Oh! how foolish are the children of men, who put off their conversion from day to day, till death and divine vengeance overtake them!

Oh! What shall be the end of those, that obey not the gospel! and, if the righteous scarcely be saved, Where shall the ungodly and sinner appear? If God's justice should be extreme to mark what is done amiss, and even adequate to our sins, Who shall be able to abide it? But there is forgiveness with the Lord; therefore will my soul wait for him, and in his word do I hope; for, with the Lord there is mercy, and with him is plenteous redemption.

Directions.

Observe the Directions on pages 67, 68, and say the prayer on page 68.

The HYMN.

NOW, my soul, the day is gone,
Which in the morn was thine:

Now its glass no more shall run,

Its sun no longer shine.

True, alas, the day is done;

Oh! were it only so!

Is it not lost, as well as gone?

State thy accounts, and know.

Are we so much nearer heaven,

As to the grave we bow?

Has our sorrow made all even,

And clear'd the debts we owe?

Say;

Devotions at going to Bed and Sleep. 89

Say, from what vice have we refrain'd,
To break the course of sin?

Say, what new virtues have we gain'd,
To make us rich within?

Time is well bestow'd on those,

Who well their time bestow;

Whose main concern still forward goes,

Whose hopes the riper grow;

Who, whenever the clocks declare

Another hour is past,

Make by good works, alms-deeds, and prayer,

Provision for their last.

O Lord, the God of life and death,

My everlasting king,

Since thou dost give to all their breath,

May all thy glory sing.

All praise, all glory be to thee,

Thou ever living Lord;

As at the first, still may'st thou be

Belov'd, obey'd, ador'd.

The CONCLUSION, at Evening Prayer.

The peace of God, which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of his Son, Jesus Christ, my Lord and Saviour; and the blessing of Almighty God, the Father, the Son, and the Holy Ghost, remain with, protect and defend me, now, this night, and for evermore. *Amen.*

A Prayer at going to bed, before you undress.

TO thee, O God, I render thanks for my preservation this day; and whatever I have received, for the relief of mind or body, I acknowledge it to be thy blessing, and beg I may have at all times a grateful sense of thy mercies towards me. Before thee I now prostrate myself, confessing in thy presence all my failings of this day, beseeching thee, in thy infinite mercy, to forgive me whatever I have offended in thought, word, or deed: forgive them all, O God, and

and let the blood of thy only Son obtain mercy for me, Let not my unworthiness exclude me; since I have him for my advocate. I likewise most humbly beseech thee, to protect me this night; preserve me from all evil; and grant me, if it be thy blessed will, a quiet rest; but, if thou shalt order it otherwise, for my exercise, give me patience, at least, to bear it, whatever it be; give me an humble heart, ever ready to acknowledge the justice of all thy appointments, and to think that best for me, whatever thou orderest. Thus, O God, I recommend myself into thy hands, and beseech thee to grant me a happy rest, through Jesus Christ. *Amen.*

When you undress, say,

Naked came I out of my mother's womb, and naked shall I thither return; Oh! make me wise to prepare for my latter end.

When you lie down in your Bed, say,

Vouchsafe me, O gracious Lord, a quiet night, and an happy end. Defend me and this family from all dangers of fire, robberies, and from all evil perils, which for our sins might justly fall upon us. Blessed Lord, into thy hands I commit myself, my soul and body. O keep me by thy mighty power, and through thy merciful goodness, in Jesus Christ, our Saviour. *Amen.*

A Prayer at settling to sleep.

INTO thy hands, most blessed Jesus, I commend my soul and body; for thou hast redeemed both with thy most precious blood. So bless and sanctify my sleep unto me, O Lord, God Almighty, that it may be temperate, holy and safe; a refreshment to my wearied body, to enable it to serve my soul; that both may serve thee with a never failing duty. Oh! let me never sleep in sin or death eternal; but give me a watchful and a prudent spirit; that I may omit no opportunity of serving thee; that whether I sleep or wake, live or die, I may be thy servant and thy child; and that when the work of my life is done, I may rest in the bosom of my Lord; till by the voice of the archangel, the trump

Morning Prayer for a Family.

91

trump of God, I shall be awakened, and called to sit down and feast in the eternal supper of the Lamb. Grant this, O God of all mercies! in the name of my most merciful Saviour and Redeemer, Jesus Christ. *Amen.*

EJACULATIONS

To be used in the Night when you awake, or cannot sleep.

Stand in awe and sin not: commune with your own heart upon your bed, and be still.

I will lay me down in peace and sleep, for thou, Lord, only, makest me to dwell in safety.

Lord, thou makest darkness, that it may be night; but the night to thee is as clear as the day: grant therefore that I cast off the works of darkness, and put on the armour of light; that whether I awake or sleep, I may live together with our Lord Jesus Christ.

If you hear the Clock strike in the Night, say,

Of the day of judgment, and of the day and hour, when the Son of Man shall come in his glory, knoweth no man; watch therefore, for you know not in what hour your Lord doth come.

Remember how thou hast received and heard, and hold fast, and repent.

If thou shalt not watch, I will come upon thee as a thief; and thou shalt not know what hour I will come upon thee.

Lord let me know my end, and the number of my days, that I may be certified how long I have to live.

A FORM of Morning Prayer for a FAMILY.

Read. **P**EACE be to this house, and to all that dwell therein.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: but spare us, good Lord; spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Reader. If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Answ. Lord have mercy upon us, and incline our hearts to confess our sins, to repent sincerely, and to keep thy law.

Then repeat after the Reader the following CONFESSION.

ALmighty God, who created mankind for thy service, and hast redeemed them from a state of sin and misery, that they may become partakers of thy eternal bliss, hear us we beseech thee, who with faithful and penitent hearts do acknowledge and bewail our manifold sins and wickedness: We have left undone those things which we ought to have done; and we have done those things which we ought not to have done, both in thought, word, and deed; provoking thy wrath and indignation against us: We do earnestly repent, and are heartily sorry for these our misdoings. Turn thou us, O good Lord, and so shall we be turned. Have mercy upon us, who confess our faults; and restore us that are penitent. For thy Son our Lord Jesus Christ his sake, forgive us all that is past, and let us not be brought to confusion; but grant that we may hereafter serve and please thee, by a godly, righteous, and sober life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.* [*Then the Reader shall say*]

A Prayer for Pardon and Forgiveness of Sins.

O Lord, we beseech thee to grant us true repentance, and thy holy spirit, and spare all those that confess their sins unto thee; that we, whose consciences by sin are accused, may by thy merciful pardon be absolved, and at last be admitted to thy eternal joy, through Jesus Christ our Lord.

Answ. Amen.

Directions.

Now rising from your knees, read as many of the following meditations as the time will allow, giving the congregation time to consider every clause.

Medi.

Meditations on the Misery of MAN after he is dead.

I. **T**HE state of man *after death* is to be considered both in regard to the peculiar judgment, at the separation of the soul and body, and to the universal judgment at the last day; when the trumpet of God shall sound, and the dead shall be raised, they that have done good, to the resurrection of glory; and they that have done evil, to the resurrection of damnation. So that,

II. The great terror of death ariseth, not so much from the pain and agony thereof, as from the judgment that immediately follows. The moment the soul passeth out of the body, she is called unto judgment. She no sooner launcheth into eternity, than she is presented before an all-powerful and infinitely wise judge; who having justly weighed the accusation and defence, the charge and the plea, the proofs and the witnesses, passeth a sentence, which cannot be reversed. And, no doubt, as God filleth all places, he raiseth his invisible throne, where the breath goeth out of the body.

III. The soul must then give an account of every idle word, her friends having left her at death's door: The devil pursues her to the judgment-seat, charging her with every thought, word and deed, exaggerating every offence of her life past, and appealing to the judge himself, who knoweth all things, and the secrets of hearts; and to the guilty conscience of the soul accused. Oh! then with what confusion and anguish must the soul expect the eternal doom of misery or happiness! Then she wishes for that repentance she had delayed, and those good works she had neglected.

IV. Believe me, it is a terrible thing to enter into judgment with the Almighty. *David* was so well persuaded of this truth, that he cries out, Enter not into judgment with thy servant, O Lord, for in thy sight no man living shall be justified. And *St. Paul* trembled and said, I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Because, let our sins appear never so trifling

trifling to us, they are all great, ugly, and detestable in the sight of God; and many of those things, we now look upon as virtues, shall prove light in the ballance of God's justice, as being too often full of self-love, interest, and other imperfections.

V. Consider the miserable state of a sinful soul, when she is convicted. The judge is the party offended; and he is able to search out the very depth of the heart, and to ballance every thought, word and deed. No man can deliver the guilty out of his hand; nor make an agreement for him; nor resist his will. There is no power above him; and his sentence is without appeal. And he then, having put on majesty and justice, comes with so much wrath and indignation against the wicked, that if all heaven and earth could be supposed to join in petition for the least sinner, he will remain inexorable and immoveable: Then the soul shall be stript of her garments; and the vessels of her glory, by which she resembled her Creator, shall be taken away; and she shall be let go naked, and full of ignominy, when she receives that dreadful sentence, "Depart from me, ye
"cursed, into everlasting fire." For the devils immediately seizing upon her (being now forsaken of God, and shut out of heaven) throw her headlong into hell, to be reserved in pains and chains, under darkness, to the judgment of the great day.

VI. Therefore resolve, in due time, to fear and provide for that moment, on which an eternity of misery or happiness immediately depends. And as thy house, chamber, or bed, are most likely to be the place of thy judgment, be careful never to defile them with sin. Repent daily of thy offences, and be fruitful in good works. Work out thy salvation with fear and trembling. Never rely too much on thy good works, nor lessen or slight thy evil deeds. And always, before judgment, learn to examine thyself, and in the day of visitation thou shalt find mercy.

VII. But what is this to the terror of the great and terrible day of the Lord; when the pillars of heaven shall be shaken; the judge shall appear with majesty and power;
and

Meditations on Man's Misery after Death. 95

and not only the earth and the seas shall cast up the dead bodies, but hell also shall yield up the souls confined therein, at the sound of the angelic trumpet, to be again united to, and punished with their bodies, and companions in sin.

VIII. This is the day that comprehends in it the days of all ages; because there has nothing been done at any time, but what shall then be revealed; and nothing shall escape the wrath and indignation of the Almighty, which hath in all ages been treasured up against this day of wrath; a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, the day of the Lord, when the mighty man shall cry bitterly.

IX. What a sad meeting must that be when the tormented soul, who has been in pain and chains of darkness, for the sins committed in the flesh, shall be obliged to enter again into that body, that has been the cause of her eternal woe! O! what curses and execrations will then pass between those unfortunate, miserable, and desperate companions! The soul will charge the appetites and affections of the body with bringing her into everlasting torments; and the body will upbraid the soul for neglecting to govern and subject the flesh to the rule of reason and godliness, when she had the rule and power in her own hand. Then they shall begin to say to the mountains, fall on us, and to the hills, cover us.

X. Then the angels shall come forth, and separate the wicked from among the just; when having just time to curse their own miserable state, and blame their untimely repentance, and see those whom some time they had in derision and a proverb of reproach, now reckoned among the children of God, the wicked shall be cast into the furnace of fire: there shall be weeping and gnashing of teeth. For destruction is to the wicked, and a strange punishment to the workers of iniquity.

XI. Then both small and great shall stand before God: the books shall be opened; and every man shall be judged according to their works. And then, saith the Lord, I will
come

come near to them to judgement, and I will be a swift witness against the forcerers; and against the adulterers; and against the false swearers; and against those that oppress the hireling in his wages, the widow and the fatherless; and that turn aside the stranger from his right, and fear not me. May not we justly suppose, that Christ will speak to us by our conscience and say, "Did not God by me raise thee from the dust of the earth; and made thee after his own image and likeness? Did not I give thee power and strength to do good and to avoid evil? but thou hast despised my blessings and broken my commandments. Did I not lay down my glory; take upon me the form of a poor man; and suffer the greatest pains, torments, and reproaches, and even death itself upon the cross, that I might deliver thee from the slavery of sin and satan; satisfy God's justice; and open heaven gates for thee? Did not I purchase thy soul, O man! with the dear price of my own blood? and yet thou hast forsaken me; thou hast crucified me afresh, and trampled under foot the blood of the Son of God:" as all those do, who scoff at his ordinances, make a mock of sin, despise the virtuous, keep for his doctrines the commandments of men, fear man more than God, resist God's grace, are deaf to his callings, break his commands without fear, deride his judgments, and never thank him for all his blessings; that live as if there were no God, that seek nothing but their own worldly interest. Oh! what will these wicked ones do in that day of their visitation, and in the desolation which shall come from far! to whom will they flee for help? Their great estates, authority and riches cannot help them. Their wisdom will dwindle into foolishness, and their grand retinues and numerous dependants shall not be able to rescue them from falling among the cursed, or from the claws of the devil; who stands ready to accuse them, and to carry them prisoners into the bottomless pit.

XII. Then the devil shall lay in his claim, and set forth his right and title to those, who have turned from God, and died in his service. He demands sentence against them;

Meditations on Man's Misery after Death. 97

as traitors to God, and servants to sin; defacing the image of God, and putting on the form of the devil: " They, " continues he, have shaken off thy easy yolk, and loaded themselves with the heavy burthen of my commandments: they have grieved and repulsed thy spirit, and have received and followed mine: they have imitated my works, walked in my ways, and in every thing have followed my counsel: for, though I gave them nothing; promised them nothing; nor was nailed to a cross for them; they were always ready to swear, curse, rob, kill, commit adultery, backbite, slander, detract, lye, cheat, or do any other evil thing, and even to hazard their goods, health, and life itself, to seek revenge, or to gain, or enjoy any sinful pleasure, when I have tempted them. " Their dogs and their horses have been better fed, than the poor that have asked relief in thy name: and their houses have been cloathed with tapestry, silk, and cloth of gold, when they have denied a piece of ordinary cloth to cover the naked,"

XIII, Now the charge being made out, and the wicked thoroughly convicted; the judge (knowing that even the devil has spoken truth in this cause) with fire in his eyes, and terror in his countenance, his lips being full of indignation, and his tongue as a devouring fire, thundereth out this just but severe sentence, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." As if Christ should say, " Since ye would not come to my glory, when I called by my ministers, gospel, and Holy Spirit, I will now order you out of my sight, and deprive you of all joy and happiness: as ye loved cursing, so let it come upon you: as ye delighted not in blessing, so now it shall be far from you. As I cursed the fig-tree, so that it should never thereafter bear fruit; even so ye shall not bear any fruit of repentance hereafter for ever; but shall be punished in everlasting fire, which shall not be quenched night nor day, and whose smoak shall go up for ever, like streams of brimstone and burning pitch." Oh! who among us can dwell with

such devouring fire! who among us can dwell with everlasting burnings! sinners shall then be afraid, and fearfulness will surprise the hypocrites. Kings of the earth, who have forsaken God, and lived deliciously, shall bewail and lament, when they shall see the smoak of this burning; whose judgment is come in a moment. And the merchants of the earth shall weep, and mourn for fear of this torment, saying, alas! alas! these are the great men of the earth, that were cloathed with fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls. For in one hour so great riches are come to naught. The sentence is no sooner past, but is put in execution. The earth will suddenly open; and at once swallow up all that confused and deformed crowd of damned men and evil spirits. Then the gate will be shut, never more to be opened again for ever.

XIV. Wherefore, if we love God and happiness, and dread eternal punishment, let us, while it is called to day, and God extends his mercy to us, follow the advice of Christ our judge: Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life: for as a snare shall it come on all them that dwell on the face of the whole earth: watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man: and whatever thy hand is able to do, do it quickly, for there is no work, nor device, nor knowledge, nor wisdom in the grave, to which we every day draw nearer and nearer.

A Prayer for Improvement in Grace.

Let us pray.

OH! eternal God, giver of all spiritual grace, and the author of everlasting life, send thy blessing upon us thy servants; and sow the seed of eternal life in our hearts. So water us with the dew of thy blessed spirit, that whatsoever we, by thy holy word and pious instruction, do profitably learn, we may indeed fulfill the same. Grant this,
O merciful

A Morning and concluding Prayer. 99

O merciful Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

The Morning Prayer.

Let us pray.

MOST gracious God and heavenly Father, we, thy unworthy servants, do most heartily thank thee for thy loving kindness to us and to all men. We bless thee for our creation, redemption, and continual preservation, and for the assured and most comfortable hope, which thou hast given us through thy son Jesus Christ, that we shall be glorified together with him in thy heavenly kingdom. We adore thy gracious goodness, and praise thy holy name, who hast so mercifully preserved us this night past, and delivered us from all dangers, both of soul and body, giving us sweet and comfortable rest, and bringing us to the beginning of this day. Oh! continue thy blessings unto us both in this day, and through the whole course of our lives; and suffer not the pomps and vanities, nor any other vain allurements of this world, to entice us to sin and wickedness; but grant us thy grace and blessed spirit, that we may be diligently exercised in the duties of our calling; that in all our intentions, words and works, we may have thee always before our eyes, thro' Jesus Christ, our Lord. *Amen.*

Directions.

HERE you may also use the morning prayer on page 61, and the hymn on page 68, and add any of the occasional prayers, which you shall find in this book most suitable to your circumstances. *And then say,*

The concluding Prayer.

O Eternal Father, who hast promised to be in the midst of two or three gathered together in thy name, receive our petitions, which we now offer unto thee, in the name of thy Son; and grant that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of thy glory, through Jesus Christ our Lord,

in whose name and words we sum up and conclude our imperfect prayers, saying, *Our Father*, &c. as on *Page 60.*

The Blessing.

GOD the Father bless and keep us, God the Son defend and intercede for us, and God the Holy Ghost sanctify, preserve and guide us, and all the elect people of God, in the way of God's laws, and in the work of his commandments, both now and for evermore. *Amen.*

A FORM of Evening Prayer for a FAMILY.

EJACULATIONS.

AT midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him: and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the foolish virgins, saying, Lord, Lord, open to us; but he answered and said, verily I say unto you, I know ye not.

Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

Read. The Lord be with you.

Answer. And with thy spirit.

Directions.

Here repeat the confession and the prayer for pardon and forgiveness of sins, on page 80, and then read one or more of the following meditations.

Meditations.

On HELL and its TORMENTS.

I. HELL is the place of the damned; the dungeon of devils, full of all misery and void of all good; a land of darkness, as darkness itself, and of the shadow of death; without any order; and where the light is as darkness, and continual horror inhabiteth; whose pains may be compared to a dark lake under the earth, or an exceeding large pit, full of fire, and echoing with the furious ragings of hellish tormentors, and the doleful lamentations of

of cursed spirits, weeping and gnashing their teeth; where every member, and every sense of man, shall suffer its proper torment; the wanton and lecherous eye shall be tormented with the terrible sight of ugly devils; the ears with the confusion of the horrible cries and howlings of the damned; the taste shall undergo a perpetual hunger and thirst; the touch shall smart with extreme cold or excessive heat; and the smell shall continually loath the intolerable stench of that filthy place. All hope shall be cut off, and a continual dread of everlasting punishments shall rack the imagination, and the memory shall bewail her past pleasures. They that have swallowed down riches, shall there vomit them up again. God shall cast them out of their belly; they shall suck the poison of asps; the viper's tongue shall slay them.

II. The company in that place of torment are the devil and his angels, the fearful and unbelieving, the abominable and murderers, the blasphemers and false prophets, the whoremongers and forcerers, idolaters and liars, and all the enemies of God, and promoters of wickedness. The duration of this state is for ever; its punishments shall never end: the soul is immortal: though the wicked shall desire to die, death shall flee from them; their worm shall never die; their fire shall never be quenched. Every one must also expect to suffer according to the quality of his crimes. God judgeth by weight and measure; what we sow now, we shall reap at the last day; wherewithall a man sineth, by the same also shall he be punished. Yet,

III. The pain of loss is more intolerable, for the greater the good is, that is lost; the greater also is the grief it causeth; and that this may increase their torment, the damned shall be thoroughly acquainted with the greatness of that happiness, which they have forfeited by sin. A happiness, which is no less than a clear sight and enjoyment of God himself, and of the blessed company of angels and spirits of just men made perfect; a perpetual tranquillity and peace; a peaceful delight, and a delightful society. Oh! if we would but consider aright, what it is never

to see God, our universal and infinite good, the aim and end of all our desires; and the loss of whom must be an infinite evil, a privation of all that can be imagined good, we certainly should never give place to the devil; nor fix our hearts upon temporal and fading riches and honours; nor barter away the joys of heaven for the transient pleasures of this world.

IV. Let us then resolve to prepare for this day of eternity, that never hath night; *first*, by returning unto the Lord in fasting, weeping and praying. I will watch and fast till death, rather than be damned. Let us sincerely repent of our sins; and by confessing them to the Almighty, sue for pardon, before the throne of grace, for the merits, and through the intercession of Jesus Christ. Let us mortify the flesh, and live a godly, righteous, and sober life. It is better to become the scorn and hate of mankind, than of God. Behold the severity and the eternity of hell torments; and remember, that though many are called, yet few are chosen to happiness: and if we think seriously thereon, no labours or difficulties shall stop our virtuous and pious resolution; it will work in us a watchful fear, lest we should not be chosen. And if we would not, for the whole world, lie broiling on a gridiron but for an hour; let us bewail our sins, lest we come into that unchangeable state of torment, where our fears will only serve to scorch and burn our bodies.

Good God! what makes the world so careless to provide against this evil? What makes them put off their repentance from day to day? It is even now high time to awake from the sleep of sin. If death surpriseth us in the midst of our follies, we shall be utterly undone: yet it is so near every one of us, that there is scarce a moment, but some soul or other doth make its exit into another life; and, Shall we continue in sin, as if time and death were at our own disposal? This day will come, as a thief in the night. We all know by daily examples, that we have but a short time to live: as soon as we were born, we began to draw near our end. So that we are sure that the sentence of death is
already

already passed upon us; and we only wait the hour of execution, which any trifling cause may be the instrument of, when God pleaseth to command. Some die of pleasure; others are racked to death with pain; some are starved to death; others dig their graves with their teeth, and belch out their souls in surfeiting and drunkenness; and again, others die of desire or enjoyment. In fine, every thing and place is full of death. "Hear this, thou that art given
"to pleasures, that dwellest carelessly; evil shall come up-
"on thee, and thou shalt not know whence it riseth: mis-
"chief shall fall upon thee, and thou shalt not be able to
"put it off: thine own wickedness shall correct thee, and
"thy backslidings shall reprove thee. Whatsoever a man
"soweth, that shall he reap. The light of the wicked shall
"be put out." Terrors shall make him afraid on every side; brimstone shall be scattered upon his habitation; his remembrance shall perish from the earth; he shall be driven from light into darkness, and chased out of the world: such are the dwellings of the wicked; and this is the place of him that knoweth not God. Oh! that all men were wise, that they would understand this, that they would consider their latter end!

A Prayer for escaping Hell Torments.

Let us pray.

ALmighty and most merciful God, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live, and hast endeavoured to draw us to repentance by the dread and terrors of hell: grant that the fear thereof may so influence our thoughts, words and deeds, that we may not dare to provoke thee to wrath and indignation against us; but considering thee as a consuming fire, and that our days are but short upon earth, we may live each day as it were our last: that so avoiding those things, which are evil in thy sight, and drawing nigh unto thee, through faith in Jesus Christ, we may find mercy through his merits, and be delivered from eternal punishment, by the mediation of the same, thy Son, our Lord and Saviour. *Amen.*

O Eternal and almighty God, we praise thy glorious goodness for all thy mercies, but more particularly for preserving and delivering us this day from all those evils, which the subtilty of the devil or man worketh against either our bodies or souls; for the continuance of our health and prosperity; for keeping and delivering us from sudden and unprovided death and all dangers; for thy word, sacraments and ministers; and for giving us all things necessary for this present life, as health, food, raiment, and all the necessities and conveniences we enjoy. O Lord, may thine hand never be shortned; and may we always engage thy mercy towards us by a faithful discharge of our duty to God and man. And here, O Lord God, we offer unto thee both our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; and we most humbly recommend our lives, our fortunes, and all that we have, unto thy all-powerful protection and preservation. Keep us this night in safety; and grant that our bodies being refreshed with moderate rest and sleep, our souls may be ever waking, and watching for the coming of the bridegroom, thy Son, our Saviour, Jesus Christ; that so both our souls and bodies may be more able to serve thee in that state and condition of life, in which thou hast been pleased to fix us. O Lord, make us mindful of the time, when thou, in thy great wisdom, shalt summon us from the stage of this world to be laid in the dust, and appear before thy seat of justice. And because that day and hour is hid from our knowledge; grant, that we may never live in such a state, as we shall be afraid to die in; but that through thy grace our flesh being subdued to the spirit, we may hate, detest, and abhor all manner of sin; and our souls may be so enflamed with thy love, that they may study to live according to thy will, and so be prepared for the company of saints and angels in thy heavenly kingdom, through Jesus Christ, our Lord. *Amen.*

Directions.

Here you may add the hymn on page 88, and conclude with the prayer and blessing on pages 99, 100.

Family Piety or relative Duties.

The Duty of MASTERS and MISTRESSES.

THE obligations of *masters* and *mistresses* are reduced under two principal heads: with relation to their *estate* or *employment*; and with relation to their *family* or *servants*.

And *first*, in relation to their *estate* or *employment*; they ought to be faithful in their charge, whatever it be. If they have an estate, they are bound to be careful, prudent and industrious in the management of it. If they have a profession or trade; they are obliged to use all honest endeavours, thereby to gain a present support and future provision. He that hath an estate is strictly bound, both to God and his *family*, to manage it well. For God has informed us, that a master of a family is no more than a steward. Hence, though human constitutions leave him to his liberty, and whatever his extravagance or madness may be, such may be his title, that these may call him to no account; yet it is not so with respect to God; for by his laws, he is under a manifold restraint; and if he observes not the conditions, with which God has put the trust into his hands, as to all he possesses, he will be called to a severe account, and must make satisfaction for whatever waste can be proved against him: the summons, "give an account of thy stewardship," will certainly one day be sent to him. This then is a duty of justice in respect to God.

There is another in respect to his *family*, which presses the same duty as an obligation of justice. For by the law of nature, parents are bound to take care of their children, and to make provision for them; and it must be an evident transgression of this law, if parents, by their want of care, or by any extravagance become disabled, that they cannot now dispose of them as their circumstances may require, but leave them to the dismal uncertainty of friends or fortune, which too often endangers and ruins them both in this and in the world to come.

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This same duty presses upon persons of all degrees; hence whoever they be, that make their family unhappy by their want of care, by sloth, by love of company, by intemperance, by entertainments, by vanity, or by any other ill way; it is certain they are unjust, in being faithless or careless in their trust; and must answer for the many ill consequences of the unhappiness of those who are made unhappy through their fault, mismanagement, or neglect.

And though this seems to touch only the masters of families, sometimes the *other sex* has its share in the guilt of this injustice; as when they knowingly and wilfully take part in such extravagant expences, as must necessarily eat out an estate; when their ambition and pride put them upon artifices, to invent means of working upon the good-nature of their husbands, to comply with their unreasonable desires: for some men are so weak, as to purchase peace at home at any rate, be it ever so extravagant, and ruinous to his posterity: Or, when the wife is of so uneasy a temper, and so careless in governing her family, that a man, finding no comfort at home, seeks for it abroad; and by these steps unhappily runs into all extravagance, even to the ruin of his family: for tho' such provocation cannot justify what he does, yet it is the part of discretion to provide against such inconveniencies, and to take away the occasions of them: there is difficulty in overcoming nature; but that person, whether man or woman, must be obstinately mad, who will rather see all ruined, than not have their own humour obliged, or be worsted in what they contend for: Or, when she is so wholly taken up in gratifying her own inclinations, following her diversions, and spending so much time in visits, as to leave none for domestic affairs; or to neglect the whole concern of her family, when it is left to her prudent management: Or, when she happens to be so slothful, as to sleep away that precious time, which should be employed in family affairs; and at other times to let every body do as they please, and her husband's effects to be squander'd, rather than stir to see what is done, and to prevent waste or extravagant superfluities: Or, if wives indulge melancholy,

lancholy, or splenetic humours, so far, that they seem to be without life or spirit, and wholly unfit for business; (for these, with the little life they have left, imagine all they can do is too little to supply their own wants; so that they can not so much as think of the charge of their family, which they are content to deliver up to any body, so themselves can but get clear of the trouble and fatigue:) Or, finally, those wives are unjust to their families, who observe no order or discipline, take no account of what is intrusted to them, do not inquire how every one manages their respective trusts, allow unreasonable liberties to their children or servants, give no reproofs when due, and do not reform the disorders they observe under their roof.

By these and many other ways of vice or neglect, both masters and mistresses may be wanting in their duty, and offend against justice; in not fulfilling that trust, which God has reposed in them; and doing great injury to their children, for whom they, by the law of God and nature, are strictly bound to provide. And these are sins not of an ordinary guilt; for tho' persons call their estates and money *their own*; yet they are not their own, to spend and throw away, at the demand of every vain, idle, extravagant, or vicious inclination.

Secondly, With regard to *servants*, the masters and mistresses have many obligations; some as to their *souls*, and others as to their *bodies*.

First, as to what concerns their *souls*; it ought to be the care of masters and mistresses, that their servants live as becomes christians: hence they are to inquire whether they say their prayers; and, if circumstances would possibly allow it, it would be very proper that prayer be said in public or common, where servants may be encouraged in their duty, by the example of those set over them: For which purpose I have furnished you with *daily forms of prayer*, in this *New Practice of Piety*.

They are to see that they duly keep the Lord's day, and ought so to contrive business, that they may have nothing to hinder them from this duty. Since God has commanded
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this day to be set apart and sanctified, this command ought to be kept : and it cannot be reasonable for servants to be excluded from it, who being employed all the week, have little opportunity of taking care of their souls, if they be deprived of the *sabbath-day*, which God has given them. Let the trifling occasions be considered, upon which servants are too frequently rob'd of this privilege ; and then not only the guilt of it, but also the reason why masters are generally no better served, will be more visible : for how can servants be faithful to their own masters, by whom they are hinder'd from serving God, the master, the father, and the maker of us all ? They ought likewise to see them provided with some good books ; as also with some charitable person, who may instruct them in their christian duties, if they are not able to read the word of God, and other books of christian piety.

It is not enough to instruct their servants in their duty to God and man, but they must also be curbed and reprimanded, when they swear, curse, drink to excess, or use any kind of prophane, sinful, or unseemly discourse. And whoever retain a servant subject to any of these failings, that after three or four admonitions, or reproofs, does not mend, are advised to discharge them, for the good of their family, and to the terror of others. But if they have sufficient reason to suspect them to be in any degree guilty of immodesty, they must remove them immediately ; for such an infection soon corrupts the chastest air.

They ought to be careful not to command or order any thing that is sinful, or concurring to sin ; and above all to set them good example, so as never to say or do any thing that may be an encouragement to them to offend God, in word or deed. Example is very contagious ; and servants, of evil inclinations, are glad to find shelter under the example of those with whom they live.

Secondly, as to what concerns their *bodies* ; masters and mistresses ought to be punctual in paying their servants wages : this, God has strictly enjoined ; and has with great severity declared the guilt of those who neglected to do it ;

Hence,

The Duty of Masters and Mistresses. 109

Hence, it must be their duty, not to keep more than they are able to pay.

They are to feed them with sufficient and wholesome provision; for their whole livelihood depending on their labour, and their labour on their health, it must be cruelty not to see them so provided, as may be consistent with their health: The same law must be extended to their lodging; it should be warm and decent.

They are to find employment for them; so as not to permit them to live an idle life, which, however agreeable it may be, cannot fail of being very injurious to them. Idleness is the mother of all evil. Yet, while they employ them, they are to be careful not to oppress them; for this is cruelty, and generally the effect of a covetous spirit. Compassion here ought to take place; so that while necessity reduceth people to serve, they may yet have some comfort in their lives, and not be treated as slaves, and, it may be, worse than the beasts that perish: Therefore, it must be a christian part, not to expose their servants, where they would spare their beasts; seasons and weather ought to be considered, and health and life ought not to be ventured for humour or fancy.

They who pay a servant wages no doubt have power to command; but they must remember also, that they are to give an account of what they command. There is a way of commanding, which is imperious and harsh; and if some ungovernable tempers seem to require it, yet thus to carry thunder generally on the lips, is not agreeable to the spirit of the gospel. Meekness and moderation are much the better character, and generally to be encouraged; and even when anger is necessary, it ought to be managed with discretion, otherwise it turns into passion; and this never does good, for it oftner causes contempt, than it brings about the reformation of the party: we imprudently correct with boisterous and rude language. On the contrary, to be silent where faults deserve reproof or correction, is vicious mildness, and unjust; and yet to be always finding fault, is another extreme, that deprives all parties of comfort. It is prudence

dence to overlook some faults; and if servants are generally careful, it cannot be adviseable to disturb them about trifles or niceties, which being inconsiderable in themselves, have no other value than as they are magnified by humour. Where there are real faults, or remarkable neglects, it is reproof enough to good tempers, to see themselves pointed at; and where this will do, it must be unnecessary trouble to be always chiding. Therefore when reproof is found necessary, let not anger be called in, till mildness be found ineffectual. Moderation and sweetness have great charms in them; and since the gospel demands them of all its professors, those who, being heads of families, are bound to give good example, ought not to lay them by. And if they find that passion insensibly creeps upon them, they ought to be more watchful, and never venture to reprove any person, while they are angry. Finally, masters and mistresses are all times to be mindful, that their servants are their brethren as christians, and fellow members under the same head; and that they have one master with them, even Christ Jesus, who having no respect of persons, will equally call all unto judgment, and reward every one, not according to their quality or degree here in this world, but according to their works and fidelity to God: whence they, who have been here contemptible, may at last be exalted in glory above those, who on earth were more honourable. Consequently, respect is to be had to servants; and they ought not to be despised, whom God has promised to raise to honour, if they do his will, above those, who despise him and disobey his commands. I must add another duty; that, when masters reprove their servants, they will carefully examine the cause, and, upon enquiry, have sufficient evidence of their being in fault. And then they must be allowed the liberty of speaking modestly, if they have any thing reasonable to offer in their own excuse or defence.

The Duty of SERVANTS.

THE obligations of servants are, *first*, To God; they are not to accept of a place for a livelihood, where they

they have not an opportunity of serving God, and taking due care of their souls; where they have daily ill examples of prophaneness and of other scandalous vices; where they must serve their masters or others in what is sinful; where there is danger of being drawn into sin, either by those whom they serve, or by other companions. In these or other like cases, if servants, for worldly advantages, accept of places, where eternity must be thus exposed, they condemn themselves of loving this world more than God and their own souls; and therefore exclude themselves from the number of Christ's disciples, whose purchase they are by right of redemption.

Secondly, In regard to those whom they *serve*; they are to be faithful to them, in punctually doing what they have undertaken, and belongs to their place, not as serving the eye and doing things carefully only when they are seen; but as serving the Lord, and for conscience sake, with care, discharging their duty, even when they are not seen; because it is their duty, and they have God for the witness of whatever they do. They must not waste, misemploy, or give away, whatever belongs to their master, without his consent or knowledge. Justice ties up the hands of servants, that they are not to dispose of what is their master's, any other way or manner than as he is pleased to order it: neither are they to treat or entertain their friends or companions at their master's cost. They are not to let their master be a loser through their neglect, sloth, or forgetfulness. They must be exactly just in giving an account of whatever goods or money they have belonging to their master, and not taking any to their own use. Nor must they make any advantage to themselves, of what belongs to their master. Therefore, in buying or selling, all the profit, tho' never so extraordinary, is the master's right; and if they make any bargain for their own gain, this cannot be just, any farther than the master is consenting to it. Whatever, therefore, a servant undertakes, ought to be done with great care and fidelity; and in so doing, a servant gives proof of his having a conscience void of offence towards God and man.

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Obedience to their commands is the next duty servants owe to their masters, which is proved by doing it willingly and chearfully, without murmuring, or signs of displeasure; in being exact and punctual in doing what they are ordered; avoiding all unnecessary delays, in messages or other business recommended to them; and not putting off to another time, what is better done at present, and cannot be defer'd, without danger of being forgotten; where the master's orders do not clash with the precepts and law of God: for when we are commanded to do any thing that is sinful, we must obey the Lord, who judgeth all hearts, knoweth what is right, and forbids us to do evil.

They have another obligation of *respect*. By this they are bound to express outwardly that respect, both in words and actions, which is due to those, who, by God's providence and their own agreement, have authority over them. This obliges them to avoid all kind of discourse, both with companions and strangers, which may lessen the reputation of those whom they serve; and requires them to defend their good name, as often as calumny or ill-will attempts to blacken them. It obliges them to conceal their private faults; and not to discover any failing or ill circumstance of the family, which is yet a secret to the world. Therefore they are always in things lawful to espouse their master's interest, to defend him with moderation, and to serve him with affection and tenderness when they are reproved or chid for a fault.

Let them behave always with submission and patience. But as different circumstances may require a different method in this particular; let them observe, if the reproof be for some *real* fault, then the reproof is due, they ought to consider it as an act of justice, and to receive it with patience. In such a case, therefore, they are obliged in silence to bear the anger they have brought upon themselves; and consequently they are not to murmur or complain of ill-humour or severity; for this would be to accuse the master, when the fault is their own, that has deservedly brought the affliction upon them. If servants are of that difficult temper,

per, that they cannot take any reproof, without making themselves uneasy, and shewing ill-humour to their masters; such are to be the more careful in not giving any occasion for it. They are never to excuse themselves by a lye; for this is defending themselves with the devil's arms; and offending God to escape the anger of men, which is not a christian part: The much better way is to own the fault, to promise amendment, and to take the reproof with patience. And if reproof be *without just reason*, they are to have patience still: if the moderate temper of those over them will give them leave to speak, they may, in a few peaceable and respectful words declare the truth; and so leave their cause till, at some other opportunity, it may have a more favourable hearing. But, if the passion or hasty temper of masters will not allow any defence, silence is then the best expedient for the present, and that which will soonest moderate the storm. In this, God has particularly manifested his will to servants, requiring them, by the mouth of St. Peter, "to be subject with all fear, not only to good and gentle masters, but also to the froward;" and declaring that, "if they take it *patiently*, when they do well, and suffer for it, it is an acceptable thing with God," 1 Pet. ii. 18. This encouragement then they have from heaven, to submit with patience to all the difficulties of their station; and in following such directions, they may find comfort, where all other comforts are wanting in a troublesome world. And still, there is another patience necessary for servants; they must be patient with labour, attendance, and with all the other difficulties of their condition of life, but especially with their fellow servants; so that if any are ill-humoured, peevish, malicious, indiscreet, or otherwise disagreeable, or subject to give ill language, they are to have patience with such, endeavouring to overcome evil with good: and if this calm behaviour should work no visible good effect, they are to have compassion on them, as unhappy persons, and carry their moderation so far, as to avoid quarrels and dissentions, and to keep peace if possible. This is the rule of the gospel, and is not to be dispensed with.

plain, there must be no returning evil for evil; no malicious designs or complaints against one another; no envying or grudging; no backbiting or provoking: but they are to live in the practice of charity, peace and love, which are the marks of brethren in Christ.

Besides, they are not to discourage or dissuade one another from their proper business or employment; nor make parties and factions in the family against one another; much less against those, who are over them; nor join in murmuring or complaints, so to raise or increase discontents; for this is not only uncharitable, but to be faithless and treacherous. And as ill-nature and moroseness are condemned; so great care is to be taken, not to seek or admit too great familiarities; for this is the beginning of many follies and sins. And they that can find no other way to divert themselves, than by sinful discourse or lascivious songs, may be properly said to call in the devil to make them merry, at the expence of their own souls.

This is the *Practice of Family Piety* amongst servants; and, I may add, that by the observance of these rules, servants may preserve a good conscience, amidst the difficulties of their state: and if they would be so pious, as to mix prayers with their labour, and endeavour to offer these to God, united to the labours and sufferings of Christ, who took upon him the form of a servant, and came to serve, they may become acceptable to God, and not only work out their salvation, but even be accepted before those, who have much the advantage of them in the good things of this world.

The Duty of PARENTS.

THE obligations of *parents* to their children are many. As children become sensible, it must be the mother's care to keep an awe upon them, and give them early impressions of subjection, so to prevent any kind of ill humours to take root and strengthen in them. As they advance in years, it must be the care of both parents to see them duly educated in the practice of piety, or a christian life: they must be taught to read, and instructed in the doctrine of
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the gospel. A careful watch is to be kept, for preventing the growth of any ill humour, of stubbornness, cruelty, self-will, fretfulness, anger, &c. Vanity is to be discouraged, as they grow up; as likewise all niceness in diet, cloaths, idleness, &c.

That this may be done well, parents are to mix their natural love, towards their children, with reason and religion, so to suppress all immoderate fondness; for this, being a blind passion, is very unfit for that business, which requires many eyes. This seldom sees faults in children; always finds excuses for them; sometimes it is so partial as to patronize their vices instead of virtues, and never thinks punishment seasonable; and therefore as nothing can be more injurious to good education, so it is what parents ought to dread as an industrious evil, which treacherously makes them the ruin of their children, while they think of nothing but doing them good. As fondness is an evil; so is harshness, ill-nature and cruelty, the other extreme, as great an evil. There is a tenderness and compassion due to children: and as their heedlessness and corrupt nature make correction and reproof necessary; so there is a necessity of great moderation, lest children, instead of amendment and obedience, come to have a dislike to their parents, and love any company more than theirs. Correction then must be given, but passion ought not to manage the rod.

When riper years fit them for higher education, parents ought to take care of it; being always mindful not to hazard their souls, for giving an air to their children, and making them modish. The knowledge of Jesus Christ and of his gospel, ought to be their first care, and nothing after that allowed, which is not consistent therewith. Dangerous entertainments, idle company and books are to be forbidden; vanity and idleness are to be discouraged; and youth of all degrees are to be taught to employ their time and to love business. Provision also, as to this life, is to be made for them, according to our abilities; and care taken for their being disposed of. The consideration of honour, or money, or any worldly conveniences, ought not to direct parents

in this choice: heaven ought to be considered more than earth in this affair. And, as for such as seem forward, the care of parents ought to be early, to prevent their making themselves miserable by their own indiscretion. Poverty, and want of conveniencies suitable to education, are great temptations: parents then are bound to provide, by their best industry, that their children be not left exposed to the misfortunes and enticements of the world and the devil.

And when all is done, the dangers of miscarriage in youth are so many, that a parent can never be without fear. This one thing then ought to be their general care, so to discharge their duty to their children, by watchfulness, instruction, and good example, that, if afterwards these take ill ways, they have this satisfaction, at least, that nothing has been occasioned through their neglect or misconduct.

The Duty of CHILDREN.

THE obligations of *children* to their parents are principally to *love* them, to *honour* them, to *obey* them.

All these have their several branches. Children are to desire no evil to their parents. They are to desire and to do them all the good they can; they are to defend them, according to the best of their abilities, from all injuries. They are to avoid all reproachful words; they are to express no signs of contempt; they are to do nothing willingly to grieve or vex them. They are to hearken to their advice; obey their commands in what is lawful, and express no disrespectful dislike of their orders. So far the word of God lays a strict injunction upon children, in relation to their parents; and adds very severe threats, to shew the greatness of their guilt, who offend in this point, and what punishment they may expect, if not prevented by a timely repentance, and due submission.

Therefore I would recommend to children, that from the time when they first begin to have a sense of their duty, they accustom themselves to shew respect to their parents; not only in words and actions, but more particularly in a cheerful and ready compliance with their directions and orders;

orders; for, this is what God has commanded, and they can no otherwise hope for his blessing, than by a sincere and ready obedience to what the Lord has ordained.

But as children grow up, this principle ought to make great impressions in them; for, whatever before was only contracted by custom, now must be done upon a principle of conscience. They should have it ever before their eyes, that their parents are put over them by the express order of God; that they have God's commission for what they do; that God speaks to them by their parents, whose deputies they are; and hence, that as their deference and respect to them ought to be very great, so they ought to be afraid of offending, displeasing, neglecting, or disobeying them, in what they command agreeable to the laws of God and man.

If through heedlessness or ill-humour they have disobeyed or displeased their parents, they ought, upon the first intimation of it, to humble themselves, beg pardon, to promise amendment, and so endeavour to make their peace; and, above all things, to be afraid of stubbornness, as of the worst of evils; as an evil, against which God has declared his great displeasure, and which puts men in the danger of becoming like devils, who being once in the wrong, will ever be so, and can never change the bad habits, they have so early put on over the robe of innocence given to them in baptism.

They are to shew no ill-humour, nor to grumble or swell at any reproof or order of their parents; but whatever their inclination be, so to compose themselves, as to appear always easy in the practice of their obedience, love, and honour.

When they are come to riper years, and have gained a better sense of reason and religion, their care must be greater, and their observance stricter; so as to give evidence of the love and respect, which they have for their parents. They ought both in words, actions, and intention, to express a tenderness for them. They ought to shew a desire to please them, and a real trouble, as often as they seem dis-

pleased at any thing they have done. They ought not to hold any dispute or contend with them, but chuse to yield, even when they think them mistaken: It is better to say nothing, than to return a tart answer. They are to ask their parents advice in what they do; and, even where there is no leave necessary, take some occasion of letting them know what they have done or proposed to do. They are to consult with them in the choice of their company, of their diversions, visits, and employments; and to do nothing in any of these, which they know will be a grief to their parents: and the same is to be observed as to their expences. They are to inform them of their inclinations, especially in regard to the choice of a state of life; and in that great affair of life, of chusing a wife, or a husband, they ought to do nothing, but with their approbation, consent, or knowledge. If their parents have any natural weakness, or are subject to any ill custom, they are not to presume to reprove them in publick, nor to reproach them behind their backs; but if their tempers be such, as to allow of any meek or submissive remonstrance, they may make trial, but with all respect, in private: If any friend has sufficient interest with them, advice is to be taken, whether it be proper to engage such a one to try what he can do. But what cannot be remedied within the bounds of decency and respect, it must be their duty to bear with patience; and children must even do their duty, when parents are so unhappy as not to do theirs towards their children.

This is the *Practice of Family Piety* for Children: and I may add, that if children would but consider these principal and general points of duty, and what is due to parents, for the variety of care and solicitude in their education, and how strict the obligation is, which God has laid upon them, they would certainly see it to be their interest to comply with them.

The Duties of HUSBAND and WIFE.

THEY that are in the state of *matrimony*, are to consider what they jointly and separately owe to God, and to each

The Duties of Husband and Wife. 119

each other. They must frequently, when worldly interest and affections press upon them, carry in mind that they, who love husband, wife, or children, more than Christ, are not worthy to be called his disciples; and consequently, that the love of God is to rule all their affections, words, and actions. They must love their family; but they must love God above all things. They must provide for their families by labour or management; by industry and prudence: but they must first seek the kingdom of God. Then, in regard to each other; they must love each other, as one body and one flesh, even as Christ loves his spouse the church. And that this love between man and wife may not cool and perish; they must, both of them, endeavour to live a meek, quiet, moderate and peaceable life; so as to bear with each others infirmities; avoid contentions and thwarting unkind disputes: much less ought they to proceed to provoking ill-natured language and reflections. If one be so unhappy as to yield to passion, the other must strive the more to keep temper, and even study, and take all the ways possible of sweetness, tenderness, and moderation, to stifle the flame, to calm the storm, and to lay the boisterous spirit.

In the time of disturbance, it is of no use to shew the unreasonableness of our companion's indiscretion or passion. All remonstrances of this sort are best postponed to a calmer season, when the heat is cooled, and reason has resumed its command over the rebelling passions; which will never permit their slaves to hearken to and follow the dictates of a sound judgment.

From these observations it is easy to infer, that in this state, all words that may displease are to be avoided, and nothing is to be said or done *with a design* to provoke. Let your tongue be ruled with prudence, and your mind be always tempered with moderation. And even all approaches of indifferency, and all symptoms of dislike, ill-will, and aversion, are to be dreaded as poison to a conjugal state, and entirely banished from the mind.

If, at last, discontent and variance will break the harmony of their love; it will be better for the party injured to possess their soul in patience, and wait God's powerful assistance to reclaim and re-unite their love, than to carry complaints and expose their folly to any friend: for, common observation teacheth us, that such an indiscretion too often makes a breach incurable. And, if so, they are highly blameable, who thwart and contradict their companions in publick; for such indiscreet liberties of the tongue create great uneasinesses, and bring on an utter dislike of those that shew no regard or decency for their partners.

Again, to establish the peaceable harmony of the married state upon the most lasting foundation; it must be remembered, that one great end of matrimony is, for the mutual society, help, and comfort, that the one ought to have for the other, both in prosperity and adversity: that the man in his contract solemnly engages to love, comfort, honour, and keep his wife according to his ability; and that the woman, in consideration of this promise, does consent to obey and serve, as well as to love, honour, and keep or cherish her husband.

Hear also what the word of God teacheth us as touching the duty of husbands towards their wives, and wives towards their husbands.—*St. Paul*, in his epistle to the *Ephesians*, v. 25. doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but it should be holy, and without blemish. So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ

The Duties of Husband and Wife. 121

Christ and the church, Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same *St. Paul*, writing to the *Colossians*, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what *St. Peter*, the apostle of Christ, who was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband towards the wife. Now likewise, ye wives, hear and learn your duty towards your husbands, even as it is plainly set forth in holy scripture.

St. Paul, in the aforementioned epistle to the *Ephesians*, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his epistle to the *Colossians*, *St. Paul* giveth you this short lesson: Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

St. Peter also doth instruct you very well, thus saying: Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be wone by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto

unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well.

Hence we learn, that wives ought to submit to their husbands, as to their head, by doing their will in all lawful and reasonable commands. And if it be through his hands or industry that the support of her and her family comes, she ought not, she must not embezzle, or even lay his money out without his express leave and direction.

Hence also we are taught, that husbands must not use their wives like slaves, or servants; but love them as their own bodies, and part of themselves: that they must according to their abilities provide them with all necessaries and conveniencies of life. A man that can deny his wife necessities, or, what is as bad, can neglect to cherish her as his own body, to feed and to cloath her as himself; and drive her to a necessity to seek her support from another channel, tho' it be from a near relation, or a parent; is unnatural, unhumane, and worse than an infidel.

T H E

P R A C T I C E of P I E T Y

F O R

Every DAY in the WEEK.

Sunday Morning.

D I R E C T I O N S.

As soon as you awake in the morning, remember that Almighty God is about your bed, and understandeth all your thoughts; consider the Directions on page 57, and lift up your heart unto the Lord in these or the like words:

E J A C U L A T I O N S.

O Lord, God of my salvation, let my prayer enter into thy presence; incline thine ear unto my calling: Let me hear

hear thy loving-kindness betimes in the morning, for in thee is my trust. Shew thou me the way in which I should walk; for I lift up my soul unto thee. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Directions.

IF your health and the weather permit, rise early. (Consult the Directions at the bottom of page 57.) And, as you are putting on your cloaths remember, that they are the effects of sin, and covers of shame; and be they never so rich or splendid, you have more reason to be humble than proud at the sight and wearing of them: and therefore desire God to cloath your soul with the robe of Christ's **RIGHTEOUSNESS**. (See page 73.)

Then retire into your closet, or other place of prayer; and consider, that Almighty God, the creator and governor of all things in heaven and in earth, is now present with you, and knows the secrets of your heart; that it is in him that you continually live, move, and have your being: remember also that your blessed Saviour Jesus Christ (before whose judgment-seat you must one day appear) doth behold you, and observes what affection you bear to him for his infinite love in dying upon the cross for your redemption. And having thus awakened, and, as it were, warmed your soul, with such short pious contemplations as these, then prostrate yourself before the Divine Majesty of heaven and earth, with the greatest humility and reverence of body and mind, and say,

EJACULATIONS.

O God, heavenly Father, have mercy upon me, miserable sinner. Let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy sight, through Jesus Christ, my Lord. *Amen.*

A Confession to God.

O Lord, the great and dreadful God; keeping the covenant and mercy to them that love thee, and keep thy commandments: I have sinned, and have committed

mitted iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. *[Here name the particulars.]* *fill I not; slow*

O Lord! righteousness belongeth unto thee, but unto me confusion of face, because of the trespasses that I have trespassed against thee. O Lord! according to all thy righteousness, I beseech thee let thine anger be turned away from me. Teach me to amend my ways and my doings: and wash my heart from wickedness, that I may be saved, through the merits of Christ Jesus my Saviour. O my God! hear the prayer of thy servant and his supplication; and cause thy face to shine upon me, for the Lord's sake; for, I do not present my supplications before thee for my own righteousness, but for thy great mercies. O give ear to the petition of thy creature: deal not with me after my sins, neither reward me according to mine iniquities. Try me, O God! and seek the ground of my heart; prove me, and examine my thoughts: see if there be any other wicked way in me, and lead me in the way of everlasting happiness, for the sake of Jesus Christ.

O Lord! hear: O Lord! forgive: O Lord! hearken and do: defer not, for thine own sake, O my God!

Acts of Adoration.

HOLY, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

Thou art God from everlasting and world without end.

Worthy art thou, O Lord, to receive glory, and honour, and power; for, thou hast created all things; and for thy pleasure they are, and were created.

Great and marvellous are thy works, O Lord God Almighty! just and true are thy ways, O King of saints!

Thou art every where; thou art present to the inmost secrets of the heart; thy wisdom is infinite; thy goodness beyond expression; and I am not worthy to appear in thy presence.

Blessing and honour, and might, and praise, be unto him that sitteth upon the throne, and to the Lamb, for ever.

Glory

Glory be to the living God, for renewing his mercy unto me this morning, through Jesus Christ. *Amen.*

Directions.

In order to fix in your soul a right observance of the LORD'S DAY, it may be proper to repeat the following Aspirations of a thankful soul, wherein the blessings of that day are commemorated.

ASPIRATIONS.

Welcome blest day! wherein the sun of righteousness arose and dispersed our fears. Welcome! thou birth-day of our hopes; and a day of joy and publick refreshment: A day of holiness, and solemn devotion, and universal jubilee. Let the shadow of death flee before thee; and the ends of the earth rejoice in thy influence.

This is the day, which our Lord hath made; let me be glad and rejoice therein.

This is the day he hath made *holy* to himself, and called by his adorable name; that in it we may all meet together, to praise his greatness, and admire the wonders of his power; that we may remember his mercies, and imprint them on the table of our heart: that we may visit his holy temple, and do homage at his table; that sacred table, where the sacrifice of the Lamb of God is shewn forth, and the memory of his love continually renewed.

This is the day, &c.

Worthy art thou, O Lord! of all my time: worthy of the highest praise of all thy creatures. Every moment of time is bound to bless thee; since every moment is the issue of thy goodness. Shall others labour so much for vanity, and I not rest for the service of my God! Shall I lavish the whole week on myself, and not offer, in gratitude, one day unto thee; to thee, who bestowest on me all I now enjoy, and wilt hereafter give me more than it is in the heart of man to conceive!

This is the day, &c.

O gracious Lord, the riches of whose grace give a value to my endeavours; whose bounty grants so liberally to me,

me, and retains so small a part of time for thy service: O make me faithfully to observe my duty, and to render punctually the tribute of my acknowledgements; that employing thy days to thy honour, I may end my own in thy service.

This is the day, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

After these ACTS of adoration and thanksgiving, sit down and read some portion of the holy scripture, particularly John iii. to ver. 22. or part of the following meditations, or both, if time permits.

Meditations.

ON REGENERATION, or the NEW BIRTH.

I. **T**Hough God suffered man to fall, he never intended the final overthrow and destruction of so excellent a creature. His principal aim was to manifest his own unspeakable mercy and goodness in pardoning our sins, and restoring us to life. This restoration is called the state of salvation; because, therein, man is not only restored to life again; but is saved and delivered from eternal death, into which he had fallen by sin. And though this new life be no more, in substance, than man's first state restored, yet it is much preferable; because it is so certain, unchangeable, and eternal, that it is impossible for any one, who is thus *born again*, to be deprived thereof: and the union of man with God by happiness and holiness is greater than it was before: which action of God is in holy scripture called *regeneration*, and the holiness itself is called *the new man*, or *the new creature*.

II. Since God, in his great mercy, had decreed that no man should utterly perish by the fall of our first parents; but that all mankind should by his mercy recover that happiness, in which he had created them, and which they had lost: so, in his infinite wisdom and justice, he hath appointed the same perfect holiness, which was required of them,

as the means of attaining it; declaring that *without holiness no man shall see the Lord.*

III. Thus what God worketh in us is a total change of nature, a *new* mind, a *new* will, *new* affections, and a *new* course of life. Not in regard to the *substance* of the soul and body, and their faculties; but only in regard to their *quality* and *condition*: Therefore, says our blessed Saviour, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." So that, regeneration is nothing but a sanctified and renewed mind and will, wrought by the spirit of God; who begets this new man, and createth in us this new creature, in a strange and supernatural manner; which neither the wisdom, eloquence, art, device, strength nor power of men or angels, but only the power and finger of God, is able to perform: we being born again, not of corruptible seed, but of incorruptible; even of the word of God, which abideth for ever.

IV. This is an act far above the power of the creature. Was it possible for the minister of God's word to effect it, then regeneration would be as common and as ordinary a thing as the preaching of the word; which is plainly disproved by the many, who are frequent at church on such occasions, and profit nothing; remain unconverted, and continue in sin. So that the *ministry of the word* is no more than the *instrument*, wherewith the spirit of God worketh the new creature; and our regeneration must be confessed to be the immediate, supernatural, and miraculous work of God. It is the *immediate* work of God; not excluding the means, but because the force, virtue, and ability of working is not in the means, but wholly and solely in God. It is *supernatural*, because as the practice of sin is natural to man; so the resisting, renouncing, and forsaking of sin, and the seeking, attaining, preserving, exercising, and growing in grace, and in the knowledge and love of God, and in all virtues, is so contrary to that sinful nature, that it is as possible for a man to fly up to heaven, as to exercise himself therein without the supernatural help of God. Therefore, it is also a *miraculous* work; for what exceedeth, and

is so contrary to the natural disposition and common course of things, as not to be comprehended by human reason, creates in us admiration and amazement; and consequently becomes a *miracle*, so far as it is above our understanding.

V. Perhaps the carnal man will endeavour to evade all this by *Nicodemus's* question: "How can a man be born when he is old: can he enter into his mother's womb again, and be born?" Yet these carnal and inconsiderate people cannot change the nature of this great work, which is a greater miracle than the raising the dead to life: for as much as the Almighty has often given power unto mortal men to restore the dead to life again; but he never impowered either his prophets or apostles to regenerate sinners. So that I will reply to those disciples of *Nicodemus*, The *second creation* of man's holiness is the proper work of God; and that the means which God useth in this work, are either ordinary or extraordinary: the *ordinary* means appointed by God is the ministry of his word; the *extraordinary* is the secret operation of God's spirit, which accompanieth his word in the hearts of all those, whom he hath ordained to salvation. Therefore, whoever desires to be regenerated; they must carefully and diligently frequent publick preaching, and the conversation of pious and godly persons: they must study and meditate on the word of God in private, pursuing all such means, as serve for a right understanding, knowledge, and perpetual remembrance of it: and they must, by earnest prayer, beg of God that they may embrace and ever hold fast the blessed hope of eternal life, which he has revealed unto us by his Son, Jesus Christ: Whoever thus approacheth almighty God, not trusting in the means, but relying on God, who has promised to be nigh unto all that seek him, will soon find that he is become a child of God by regeneration, though he do not know the manner in which it is effected.

VI. The *manner* how this regeneration is wrought, Christ saith, is not known by man: for, even as thou hearest the noise of the wind, when it bloweth; but yet thou canst not see it, nor discern whence it cometh, or whither

it

it goeth; so notwithstanding we hear the word of God sounding in our ears, and believe and know that God, by such means, changeth men into new creatures; yet this regeneration is so inward and secret a work, that no man knoweth how it is effected. Can any one tell how he is infected suddenly by the plague? Or, will any of those, that deny this doctrine of regeneration, presume to explain the strange and sudden change, which God wrought in the mind, will, and affections of *Saul*, whom he was exalting from a low and private condition to the kingdom of *Israel*? How then can we attempt to describe the act of God, in making a new creature, when it is one of those things not revealed to us?

VII. The *time* of regeneration is also uncertain; for, though we must be actually defiled with sin, before we can be cleansed; yet some are like the labourers in the parable, called at the first hour of the day; some at noon; and some at the eleventh hour: or, some are regenerate in their youthful days; some in their middle age; and others in the decline of life. But whenever it happens, it is finished in a moment. And as it is the *universal* change of all the faculties of a man's soul; and consequently of every action of his life, it may easily be felt and perceived by him, in whom it is wrought; though it is often overlooked, especially by those whose conversation is light and easy. For, there is great difference in *this* operation, as well as in the *birth* of the natural man: some are brought into the world with great ease and safety; while others are born with such great pain, anguish, and danger, that they perfectly seem to enter into life, through death: even so the new man is sometimes brought forth without any trouble, sorrow, or delay; but often with such fearful pangs of despair, and such extreme sorrow, fear and humiliation, that he may almost be said to pass through hell into heaven: and again, others, like the apostle *St. Paul*, are born in so great strength and perfection, as if they were not babes, but men grown to a full stature in Christ.

VIII. But though we neither know the *manner*, how

this great work is wrought in us; nor the *time*, when to expect the new birth; we may certainly know when it is *past*: for, if we are fully persuaded of the truth of God's word concerning our resurrection, and eternal happiness in heaven; if we put our whole trust in God and his providence, in regard to our present state; if we fear God more than man; if we delight chiefly in serving and praising God, in hearing, reading, and meditating on his holy word; if we daily and distinctly pray for his spiritual graces, if we delight in the conversation of those, that fear God, and walk in his ways; and diligently depart from the wicked, eschew every evil thing, and practise all piety to God and man; we may easily and certainly know whether we have been born again; because these are the fruits of the spirit. Therefore says the apostle, "Try yourselves, whether ye be in the faith or no. Know ye not that Christ is in you, except ye be reprobates?"

IX. To conclude: This holiness is perpetual; when once attained, it can never be lost; being once sown by the hand of God, it remaineth for ever, and bringeth forth fruit unto everlasting life. Therefore, says St. *John*, "Every one that is born of God doth not sin, neither can sin; because he is born of God, and his seed remaineth in him." Where we are not to understand that any state of life in this world can be sinless; or that any person in this world can arrive to such perfection, as not to be subject to temptation and sin; but that every one, that is regenerated, or born of God, may be assured that God, of his goodness, will confirm unto the end all those, whom he has effectually called: And, though he permits the faithful to commit some particular sins, that he will not let them fall into apostacy, nor endanger their salvation; but give them a means to escape, or strength to overcome their spiritual enemies.

Directions.

After reading, consider what is observable therein, for the regulating of your life: and remember to govern yourself accordingly. Then endeavour to excite and stir up your devotion,

tion, with a short but fervent contemplation of that eternal happiness, which God hath prepared for all his true and faithful servants: and on your bended knees, with all humility and devotion, make your supplication to almighty God, in these, or the like, words following:

A Prayer for Grace to lead a Christian Life.

MOST holy, and most righteous Lord; let thy spirit dwell in me, that I may present my body a living sacrifice, holy, acceptable unto thee, which is my reasonable service; and not be conformed to this world; but be transformed, by the renewing of my mind; and that I may prove what is the good, and acceptable, and perfect will of thee, my God: Make me to abhor that which is evil, and cleave to that which is good; to be fervent in hope, be patient in tribulation; to continue instant in prayer; to distribute to the necessities of others, and be given to hospitality. Give me that meekness and charity, to bless them which persecute me, to rejoice with them that rejoice, and to weep with them that weep. Let me not be wise in my own conceit, nor mind high things; but condescend to men of low estate. As much as lieth in me, grant that I may live peaceably with all men. Suffer me not to be overcome of evil, but teach me to overcome evil with good: that walking according to the glorious gospel of the blessed God, my spirit may be saved in the day of the Lord Jesus, in whose name and words I offer up my imperfect prayers, saying, as he taught his disciples, *Our Father, &c.*

A Prayer for the good use of Sunday.

O Merciful God! who hast ordained one day in the seven to be kept holy unto thee; that man therein should continually pay sovereign homage to thee his creator; to praise and adore thy holy name, and to employ it in such other pious exercises, as conduce most of all to his eternal good; grant, that I, the work of thine hands, may be solicitous in the observation of this thine ordinance, so as to answer all those purposes for which it was appointed, For this end, I most heartily implore thy grace, to preserve or

deliver me from those many ways, by which this day is abused; from sloth, evil custom, and irreligion. Thou, O Lord, hast expressly forbid all servile works; that man, resting from the labour of his ordinary calling, might have opportunity to pursue the design of his general one: This is thy express order; and as I acknowledge this mercy of thine appointment, grant, I beseech thee, that I may be ever careful in observing it; that I may neither work myself, nor exact the labour of others, but so far only as necessity requires. Let not interest prevail on me to transgress these bounds; since no gain is truly desireable, which is procured by the violation of thy precepts. Let no sort of curiosity, pride, delicacy, vanity, or appetite, so far prevail as to take up that time, which ought to be better employed: these at the best are weaknesses, frequently sinful. How great then must the sacrilege be, when man mispends upon these, his own affections, the time thou hast made sacred to the best of purposes! I see the injustice of this: I acknowledge it to be prophane: and I beseech thee to preserve me from falling under the provoking impiety. And grant, O Lord, that the same ill principles may not be motives to me for employing others beyond what necessity requires, thereby robbing them of that time, which thy mercy has designed them for the good of their souls.

As I acknowledge thy goodness for indulging temporal rest, that the labourer in these intervals might work out his own salvation; so must I needs confess, it would be a great wickedness in me, to permit my humour, or self-love, to disappoint thy goodness. May I, therefore, never hearken to my inclinations, in setting others upon unnecessary business, but always concur, as far as in me lies, with the mercy of this institution, and be a hindrance to none in the partaking of the benefits of thy dispensations.

Let me not however indulge idleness, and sleep, on this day; let me not lose the benefit of it in vain books, in unprofitable conversation, or any diversions, that involve the contempt of thy holy will. Give me not over to a reprobate sense; but graciously preserve me in a sincere regard of every

every thing that is holy; since I am very sensible, that to lose respect for what thou hast sanctified, is within a step of despising thee: Grant therefore I may be afraid, not only of abusing, but even of neglecting it, and being wanting in the performance of its obligations.

Give me a zeal for assisting at thy public worship; and since man for himself, and the use of all other creatures, is bound to acknowledge, and worship thee his creator, sovereign Lord, and benefactor, I may be accordingly forward, and ready to pay cheerfully this tribute, and that in the most solemn manner possible; so as to answer, as far as my insufficiency permits, the glory of thine unlimited power and goodness: and as often as I approach thy assemblies, may it be with such a disposition of soul, as may fit me for the duties of thy house and presence.

Let me not appear in thy sanctuary out of mere custom only, without thinking, and because it may be expected of me; but may I ever propose thy glory, and the satisfying that duty to which thy goodness has obliged me. This, O God, may I perform with an humble mind, with a fervent spirit, with a soul raised to the contemplation of thine acts; inflamed with an earnest desire of advancing thy glory, confiding in thy mercies, and thirsting after the possession of thee, its only and everlasting good: For this end, vouchsafe me, O Lord, thy grace; that, being in thy presence, I may be watchful over myself, that I give no offence to my christian brethren, but do every thing in thy temple to their edification. Suffer me not, I beseech thee, to carry any vanity with me, nor do any thing purely to attract the eyes of men; be it my only purpose, when I come before thee, to be seen and heard by thee alone, O God: be my heart, and every thought and desire thereof, fixed only upon thee; and let this inward steadiness restrain the wandering of mine eyes; let nothing I do there be tainted with hypocrisy, vain-glory, or human respects; let my own honour cease to be a motive to act, in the place where thine honour dwelleth; and wherein I pretend to glorify thee above all. I beseech thee to strengthen my soul at this juncture against all sinful

passions and suggestions to evil; possess me with an abhorrence of all those looks, words, or other behaviour, which can be suspected of lightness; and let the fear of thy judgments keep me from taking part in their sins, who make the worship of christians more abominable than the idolatry of heathens, by offering the sacrifice of fools.

In like manner, I beseech thee to help me, O gracious Lord, in the due performance of all other exercises proper for the sanctification of the day. Give me grace not only to be attentive, but also to improve from whatever instructions are then tendered me: let me not be drawn away by curiosity, or rest in the sole pleasure of hearing, or the being agreeably entertained upon a useful subject; but let thy word take deep root in my soul, and bring forth fruit abundantly: let me be a doer of the word, and not a hearer only. In order to which, may thy holy spirit direct me to employ this day, in such other exercises as may be for my spiritual advantage: lead me from all vain amusement to the duties of holy retirement, prayer, and meditation; to engage thy goodness to my assistance, and to obtain whatever light and strength I want, for perfecting the conquest of myself, and for living up to the rules of the gospel; to consider the state of my soul, my late advances in all christian virtue, the failures and weaknesses of the week past; and if conversation be necessary, let me pitch upon those, whose piety and charity may qualify them for being a help to me: Being unsafe under my own conduct, dispose me to lay open the chief passages of my life to one, whose prudence and wisdom enable him to give me direction; and on a day which thou hast sanctified, may I, in this and all other respects, take such measures as are most proper for my sanctification.

Particularly direct me to make my peace with thee; so that, as often as this day returns, I may also consider, and call my ways to remembrance, and return to thee; and by true contrition endeavour to prepare my soul for that place of eternal rest; that what week soever is to be my last, I may not be found unprepared to render an account of what I have done in the body.

By the power of the same blessed spirit, may I be led to such other pious offices, as tend to the general good. Thou hast manifested thy acceptance of all works of mercy; of instructing the ignorant, visiting the sick, relieving such as are in distress, and comforting those, who are under the pressures of affliction: grant therefore, O merciful Lord, I may be so true to my own chief interest, and the wise design of this thine ordinance, as to withdraw myself from whatever can be censured as unprofitable; and that in these exercises I may seek thy favour, and promote the sanctification of thy Son's day; diligently attending the holy offices of thy church; examining whether I use sufficient means for overcoming that corruption, which makes void my title to salvation; and for exercising my heart in such acts of love and adoration, as are the great work of immortal life. Grant this for the sake and through the merits of our most holy Redeemer, Jesus Christ the righteous. *Amen.*

Directions.

HERE conclude with the concluding prayer on page 69, and as soon as you arise from off your knees, reflect (for a few minutes) upon what you have been doing; consider, if your prayers have been made with that reverence and attention, that faith and fervent desire, which you can reasonably hope God, for Christ Jesus his sake, will graciously accept: but do not think, that your passionate repeating of a few pious words, is a certain sign that you are truly religious; or because you sometimes pray with great sweetness and sensible pleasure, that therefore God is pleased with you; for, though this pleasure is sometimes a favour, which God indulgeth to young christians, yet sometimes it is but the effect of the natural constitution of the body, and oftentimes mere illusion; and therefore very dangerous to be relied on. And they, that do rest on it, and make it the main argument of the frequency of their prayers, namely, because they are pleasant, will be apt to be puffed up with pride, grow careless of their lives, and soon fall into the snare of the devil.

Now, to avoid this danger, you must remember, that the matter of your prayers ought to be the rule of your life. Every petition we make unto almighty God, is a direct precept to us: and, when we desire God to forgive us our sins, that very request tells us, we must forsake our sins, and never more willingly commit them. We are also bound to practise all those graces and virtues, which we daily implore God's holy spirit to work and increase in us. Look not therefore on your prayers as a short method of ease and salvation; but as a continual admonition to your duty; for by what we desire of God, we see what he requires of us. Let us then join our earnest endeavours to our hearty desires; and so what we ask we shall receive, as the gift of God, and the reward of our labour: for, "it is the prayer of a righteous man only, that prevails with God, and is effectual." St. James, v. 16.

DIRECTIONS for a right use or keeping of SUNDAY.

THE proper works for *this day* are the reading of the holy scriptures and other good books, good discourse, devout prayers, pious meditations, visiting the sick and afflicted, relieving the poor and oppressed, instructing the ignorant, comforting the disconsolate, reconciling of differences, and such other works of piety.

Let the chief subjects of your contemplations, this day, be on the infinite wisdom and goodness of God, in the works of his creation and providence; on the great love of Jesus Christ, in the redemption of mankind; and on that eternal happiness, which he hath purchased and prepared for us in those mansions of bliss, where he now sits our advocate with the Father.

Let your behaviour be, this day and always, humble, modest, affable and courteous towards all men; and let it be your constant care and study, to retain a pure conscience and a chearful countenance; that so you may adorn the doctrine of our Lord and Saviour Jesus Christ, and by your good example may turn many from their evil course of life, to the practice of true piety and virtue.

If

For Sunday Morning, going to Church. 137

If you have the charge of a family, you must so order your private devotions, that you may have time to call them together betimes in the morning, as on other days; read some portion of the holy scripture to them, and pray with them, *before* you go to church; and take as many of your family with you to church, as can be spared from the necessary service of your house.

MEDITATIONS UPON GOING TO CHURCH:

With some short DIRECTIONS for your Behaviour, in the House and in the Service of God.

UPON your going to church, three things will be necessary for you to consider: 1. The condition of the place, whither you are going; 2. The great end of your going thither; and, 3. How you are to demean yourself in the house of prayer.

First then, as to the *house* whither you are going; 'tis indeed, as to its fabrick, made, like other houses, of wood and stone (even as the Lord's-day is but like other days, as to the air and light of heaven) but the relative holiness of this house, and its eminency above other houses, will appear by the appellations whereby it is called, both in the book and by the people of God.

Under the LAW, it was called the *tabernacle of the congregation*, i. e. the place of God's meeting with his people; the *temple of the LORD*; the *sanctuary of the LORD*; the *house of GOD*; the *habitation of his holiness*; and the *place where his honour dwelleth*.

Under the GOSPEL, it is called the *church of GOD*; the *LORD's house*; the *king's palace*; the *house of prayer*. Any of which names (much more considered all together) will oblige any man, who hath any sense of religion, to obey that command of God himself, which is not merely ceremonial and typical, but *moral and perpetual*; "he shall keep my sabbaths, and reverence my sanctuary; I am the Lord."

Secondly, As to the great end of your going to church; it is to present yourself before the Lord, and there to adore the great Majesty of heaven, from whom you have your life and
breath,

breath, and all things in this life, and hope for a blessing in the world to come.

It is not to *serve yourself*, by hearing this or t'other fine gifted minister, tickling your itching ears by his soft whining discourses, palatable to the flesh, and agreeable to your fancy; but to *serve the Lord*, is your errand to his house, viz. there to join with the minister and the congregation, in publick prayers and praises of God, in psalms or spiritual songs; in confessions, thanksgivings, and blessings; and in hearing the word of God. Herein chiefly consists the duty of man in the service of his Maker.

Thirdly, As to your *carriage and behaviour* in the house of God; you are commanded to keep thy foot, when thou goest unto the house of God; to beware of all light, unseemly, indecent and irreverent carriage; and to shew humility and devotion in all the gestures of the outward man; bowing down thyself, and kneeling before the Lord thy maker; before him who made both thy body and soul, and joined them together, that they might be joined in his service here, and in his glory hereafter. The foot of the inward man must also and chiefly be kept upright in the house of God: thy affections are the feet or motions of thy soul; these must be kept free from all worldly anxieties, pure from all sensual lusts, clean from all wanton, wicked inclinations, yea from all thoughts of any thing that is at enmity with God; for "ye cannot serve God and mammon." The holy man of God saith, "Holiness becometh thy house, O Lord, for ever:" and accordingly he resolves, "I will wash mine hands in innocency, and so will I go to thine altar."

Be not slothful and negligent, averse and careless, backward and tardy in coming to the church of God; for, many and mischievous are the ill consequences of coming late:
 1. You rob yourself of the opportunity of your *private* prayers, before the minister begins, which should be offered up for a blessing upon the *publick* service. 2. You lose the benefit of the publick confession and absolution, which ought to be highly esteemed and valued by all, who are wisely religious. And, 3. To deprive yourself wittingly and willingly

willingly of any part of God's publick worship, is both a sin and a loss, of so great an account, as cannot easily be expressed; though it does not seem to be so generally believed as it ought. Therefore, against such sinful sloth and neglect, endeavour to have imprinted in your heart the love of God's house, and of his service there performed: And, as you approach the church, say, with the man after God's own heart:

EJACULATIONS.

Lord, I have loved the habitation of thy house, and the place wherein thine honour dwelleth.

I was glad when they said unto me, we will go unto the house of the Lord.

Our feet stand in thy gates, O Jerusalem.

Directions.

WHEN you come to the church door, consider that you are about to enter into the presence chamber of the great King of the world, whose throne of glory is in heaven above, but his throne of grace in his temple here below; say then secretly to yourself:

Surely the Lord is in this place!

How dreadful is this place! This is none other but the house of God! This is the gate of heaven!

Oh! how amiable are thy dwellings, thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord's house: my heart and my flesh rejoice in the living God.

I will pay my vows unto the Lord, in the sight of all his people, in the courts of the Lord's house; even in the midst of thee, O Jerusalem! Praise the Lord!

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

When you come to your seat, kneeling down, pray:

A Prayer

A Prayer before Service begins.

O God, be merciful to me a sinner, and cleanse the thoughts of my heart, by the inspiration of thy holy spirit, that I may worship thee acceptably, with reverence, devotion, a pure intention of mind, and with a truly penitent and thankful heart: and let the supplications and thanksgivings of thy servants, that are now met to worship thee, our heavenly Father, be acceptable to thy divine majesty, thro' the intercession of thy beloved Son Jesus Christ, our Lord. *Amen.*

DIRECTIONS relating to some Parts of the Publick Worship.

AS soon as the minister begins with the publick worship, all your private meditations and prayers must be waved, and your mind applied to attend diligently, and to join devoutly in every part and passage of the divine service. This is the great end of going to church; our business there is to serve the Lord with our christian brethren in publick. Therefore when the minister exhorts you, by the word of God, to confess and acknowledge your sins and wickedness; harden not your heart, but with all possible humility both of body and soul, say, after the minister, the *confession* of sins; and to this, and to every prayer or other act of divine worship, where it is prescribed, neglect not to say *AMEN*; for that is, as it were, the seal to confirm to your soul the benefits thereof. And the *Hebrews* have a saying, that whoever says *Amen* with all his might, to the prayer of a righteous man, opens the doors of paradise.

After the *confession*, when the minister comes to the words of *absolution*, bow down your head, and say softly in your heart, "Lord, let this pardon pronounced by thy minister fall upon my soul, and seal thereunto the forgiveness of all my sins."

The *psalms* and *hymns* are to be answered, verse for verse, with the minister; so as all may join and bear a part in the service of God: for in his temple doth every man speak of his honour.

honour. And here, although you cannot read, yet your heart may join with them that do read; and your mouth also may shew forth the praise of God, by saying after every psalm, "Glory be to the Father, and to the Son, and to the Holy Ghost;" or else (if it fall in course) "As it was in the beginning, is now, and ever shall be, world without end;" adding *always* AMEN, to express how affectionately you desire the glory of God,

Be not silent nor ashamed publickly and audibly to make confession of the holy christian faith, when you are thereunto called by the minister repeating the *creed*; for this is a duty you owe both to God and man. It is an act of God's worship, and a declaration that you hold the same faith with all true christians; and therefore it is required of you, not only with the heart to believe unto righteousness, but that with the mouth also confession be made unto salvation.

And when this profession of faith is publickly pronounced, do not sit or loll, as if it concerned you not; but *stand up* with the rest of the congregation, to signify and declare, that you will stand to this faith, and earnestly contend for it; as being the same which was once given to the apostles, or an abstract of the faith by which we are to be saved. And though it is not essential, it is decent and pious to bow at the name of JESUS.

In a word, remember whose service it is you are doing, and continue therein from the beginning to the end: that you may reap the benefit of the whole office, both of the *absolution* in the beginning, and of the *blessing* in the end, and of the *Amens* throughout. And whilst you are in the house of God behave yourself with that decency and gravity, as is suitable to so holy a place; and conform your gesture to the order and ceremonies of the church; be fervent in your prayers, and attentive to the reading and preaching of God's holy word; and when the publick service is ended, depart not before you have craved the Divine acceptance and blessing, in these or the like words, devoutly kneeling before the Majesty of heaven, and saying:

A Prayer

A Prayer after Service is done.

GLORY be unto thee, O heavenly Father, for giving me this opportunity to worship and praise thee. Pardon the imperfection of my devotions; and accept of the sincerity of my heart: let the good instructions I have, this day, heard from thy sacred word, be so firmly grafted in my heart, that they may bring forth in me the fruit of good living, to the honour and praise of thy name, the sanctification of my heart, and the eternal salvation of my own immortal soul; through Jesus Christ, my Lord, to whom with the Father, and the Holy Ghost, be all honour, glory, and praise, world without end. *Amen.*

Directions.

STAY and receive the communion, when it is administered. And as you return from church, consider what you have there heard; whether you have been taught any thing, which you knew not before; and be thankful for that instruction in particular.

Consider what sin was reprov'd, of which you know yourself guilty; and resolve to forsake it.

Consider what virtues were recommended, in which you are deficient; and labour to obtain them.

By this means you will be a doer of God's word, and not a bare bearer only. And after you are come home, while your dinner is getting ready, keep up the fervency of your devotion by saying:

A short Prayer before Dinner.

I Adore thee again, O Lord of life and glory! I acknowledge my dependance to be upon thee. I thank thee for thy mercies, which thou never ceasest to heap upon me. Accept, I beseech thee, of that dedication I have made of soul and body, with praises and thanksgiving, unto thee in the publick congregation. Be merciful to all my sins; and endue me with the grace of thy holy spirit, to enable me to present myself, when I appear again before thee, a more holy and devout sacrifice unto thee; stedfastly resolved,
and

and chearfully disposed in every thing to be ordered by thy will.

For which end be pleased to settle and root in my heart, a stronger belief of thy holy gospel; and to fix my thoughts and affections upon that unseen happiness and bliss, where our Saviour is; that nothing here below may either allure or affright me from my duty, nor ever make me remiss or negligent in it; but I may be zealous of good works, fervent in spirit, serving my Lord; from whom I expect the reward of an immortal inheritance.

Preserve in me always a religious sense of thee; and make me now so thankful, and sober in the partaking of the refreshments of my body, that they may not damp the devotions of my soul; but that I may rather return to worship thee with greater chearfulness and gladness of heart, after thou hast added the good things of this world to those of the other; according to thy abundant love in Christ Jesus. *Amen.*

A Prayer in private in the Afternoon, before you go to Church.

O God, who art rich in mercy to all that call upon thee, and hast bid us pray without ceasing, and rejoice evermore: in obedience to thy command, and encouraged by the goodness of thy nature, thy gracious invitations, thy most precious promises, and the long experience that I and others have had of thy bounty; I am bold again to approach into thy presence; to renew my requests unto thee; to bless thy holy name; to make profession of my love to thee, and readiness in all things to obey thee. Quicken my thoughts and affections, O Lord, to a free and joyful attendance on thee in all holy duties; and that no dulness nor weariness may seize upon my spirit, but such a fervent love to thee may possess my heart, as may render all the employments of religion my delight, and the doing thy will, both now and always, my greatest pleasure.

And, I most humbly beseech thee, forgive all my unwilling dispositions: accept of such service as I am able to render thee; and dispose me, by all my addresses to thee, to be

be more circumspect and watchful, more diligent and industrious, more forward and zealous in the performance of every part of my duty; that being led by thy counsel, governed by thy spirit, and preserved by thy gracious providence, I may at last be admitted into the company of the blessed; there to perfect my praises and acknowledgements, and to receive the reward of a patient continuance in well doing, through Jesus Christ, whose grace be with my spirit. *Amen.*

Directions.

In the the afternoon go again to the place of publick worship, following the Directions and using the Ejaculations and Prayers as in the morning (pages 139, 140.) but if you have not that opportunity, use the prayers of the church at home.

At Six o'Clock at Even.

In the evening, at what hour you shall find convenient, retire to your oratory, or place of private devotion, and there humbly worship God, saying this or some such sentence;

EJACULATION.

O holy, blessed, and glorious God, have mercy upon me miserable sinner. Let the prayers and supplications of thy servant be acceptable unto thee, through the intercession of Jesus Christ, my mediator and advocate.

Directions.

Then rise up and repeat the following Psalms.

PSALM I.

O Lord, I will worship thee in spirit and in truth. For thou lovest righteousness and judgment.

By thy word, O Lord, were the heavens made, and all the host of them by the breath of thy mouth.

Thou rulest the raging of the sea; thou stillest the waves thereof, when they arise.

Thy voice, O Lord, is mighty in operation. Thy voice, O Lord, is a glorious voice.

Thou

Thou makest the out-goings of the morning and evening to praise thee, O Lord! and in thy temple doth every tongue speak of thine honour.

Let thy loving-kindness be ever before my eyes, that I may walk in thy truth all my life long.

Glory be to the Father, &c.

As it was in the beginning, &c.

PSALM II.

COME my soul, let me lay aside the cares of this world, and take into my mind the joys of heaven.

Empty my heart of the concerns of this life, and prepare it for the entertainment of my God.

Retire from the distraction of opposite pleasures, and recollect thy scattered forces.

That I may pursue in earnest the one thing needful, and secure an inheritance with the saints in light.

Coveting all knowledge, shall we neglect this divine science, and be busied in every thing but our salvation?

Miserable are they, O Lord, who study all things else, and never seek to taste of thy sweetness.

Miserable beyond expression; although their understandings may pierce the secrets of visible nature, and trace out the wanderings of the stars.

To know thee alone is wisdom, and to know all things but thee, is more contemptible than ignorance.

But Oh! thou God of truth, in whom are laid up the treasures of knowledge, unless thou take away the evil from our eyes, never shall we attain to these heavenly mysteries, nor discern the beauty of thy providence.

Send forth thy light, O thou morning star, and lead me to thy holy hill.

Shew me thyself, O wisdom, who art ever with the Father: and in thee I shall behold all that I can wish.

So let me conceive of thy majesty, as may move my heart to seek thee: and guide thou my soul, that I may find thee.

L

So

So let me know and love thee here, O thou sovereign
 Lord of my soul! that hereafter I may know thee better; and
 love and enjoy thee for ever.

Thither, O my soul! thither let us travel; where once
 to arrive, is always to be happy.

Because whatever we desire, there we are sure to enjoy
 it; and whatever we there obtain, that can never be taken
 away from us.

Why seek we the living among the dead? he is risen;
 he is not here; he is gloriously ascended, and the heaven
 of heavens hath received him.

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

*After you have repeated these psalms, kneel down and offer
 up your heart to God in the following prayer, saying:*

A Prayer for Sunday Night.

O Most gracious Lord God, who keepest mercy for thou-
 sands, and forgivest the iniquities of all true peni-
 tent and returning sinners; I present myself this evening
 before thee, acknowledging the sins, by which I have ex-
 posed myself to thy just displeasure. I have been taken up
 too much in doing my own works, and finding my own
 pleasures, and speaking my own words. I have not come
 with that due preparation, I intended, or ought to have
 done, to thy solemn worship: neither have I been so heed-
 ful and attentive in hearing thy word, as I promised: on
 the contrary, I have been cold and flat in thy praises.

For these offences I humble myself before thee, and
 with sorrow of heart implore thy forgiveness of them,
 through Jesus Christ. Pardon thy servant, O Lord, and
 give me strength to keep more closely to my duty, for the
 time to come. Let not my unworthiness cause thee to re-
 move from me the blessed opportunities of meeting thy
 servants in thy holy temple, and in thy name; nor cease to
 accompany us with thy blessing; preserve me, O Lord,
 from

from the curse of barrenness under such means of grace. Let me be the better for the sermons I hear, for the sacraments I partake of, and for the duties I am employed in. Let their fruit be unto holiness, and their end, everlasting life!

Fulfill the devout prayers, which have this day been offered unto thee, for all mankind; especially for all christian people; for our sovereign king GEORGE, and the royal family. Let all those supplications for grace, and mercy, and peace, together with all the praises and thanksgivings, which have been rendered for thy benefits to us thy creatures, be acceptable in thy sight. O Lord, my strength, and my redeemer! let all the ends of the earth see thy salvation; increase the number of true believers; and add to thy church daily such as shall be saved.

Let the doctrine of thy ministers be always pure, and their lives exemplary for the good of souls: accompany their endeavours with thy blessing; bring seasonably to my remembrance what I have heard of thy word; and give me grace to retain it in my mind, as a preservative against temptation, and the wiles of my spiritual enemies.

And as I draw nearer unto my end, every day; so let me be every day more and more fit for keeping an everlasting sabbath with thee in heaven. O Lord! be gracious to the prayers of thy servant, howsoever unworthy; pardon what thou hast seen amiss in me or in any others, this day; pass by our unwilling indispositions; and remember not the iniquities of our holy things, but accept of such imperfect service, as our weakness is able to render, for the merits, and in the name of Jesus Christ, our Lord, and Saviour. Amen.

Directions.

You may continue your devotions with the Lord's Prayer, and if time will permit, add the following paraphrase thereon, and when you conclude add the hymn and the blessing on pages 88, 89.

L. 2

The

The LORD'S PRAYER paraphrased.

OUR Father.] 1. As we have a being with all things, by creation and providence. 2. As we are reasonable creatures with angels, by representation and likeness. 3. As we are christians, by adoption and grace.

Which art in heaven.] By thy majesty and great glory in earth; by thy mercy and good providence; and in all things both in heaven and earth, by thy essential presence; I offer up my prayer unto thee; knowing that thou, O Lord! art more ready to hear, than I am to pray, and art wont to give more than I desire or deserve, as being *our Father*; and though daily provoked by the sins of men, yet still *our Father*. And I believe thou art able to do exceeding abundantly, above all that I can ask or think, as being *in heaven*: And to heaven vouchsafe to raise up my immortal soul. Let me not cleave to the dust of worldly vanities, since I have a *Father in heaven*.

Hallowed be thy name.] O! that all the nations whom thou hast made, would come and worship thee, and glorify thy name; which is great, wonderful, and holy. But more especially may thy ever blessed name be magnified by me, and by all people, who have *thy name* called upon with me; in all our thoughts and desires, words and deeds, manifesting that reverence and godly fear, that divine love, and filial obedience, we owe unto thee, *our Father, which art in heaven*.

Thy kingdom come.] Mayst thou rule and reign in all the affections of our hearts, and over all the actions of our lives; swaying the sceptre of righteousness by thy holy word and spirit, to the destruction of the kingdom of sin and satan. And may we all live in obedience to thy most holy laws; and continue such loyal and faithful subjects of thy kingdom of grace in this life, that we may become saints in *thy kingdom of glory in the life to come*.

Thy will be done in earth, as it is in heaven.] May all we, whose immortal souls dwell in earthly tabernacles, as readily zealously and constantly obey thy will, without any regard

to our carnal interest; but with pure intention to please thee alone, doing all things with the full powers of our souls, always without intermission here, and as cheerfully submit to thy good pleasure, as do thy blessed angels and saints in their blissful mansions of *heaven* above.

Give us this day our daily bread.] Even all things necessary both for our souls and bodies; both the bread of heaven, and the bread of the earth. And grant that what we do enjoy upon earth, may be rightly ours, neither acquired by injustice, nor uncharitably detained by us. And our daily bread we beg, according to our daily necessities to be administered to us, who daily wait upon thee, O Lord, who givest unto all their meat in due season.

And that our daily abuse of thy gifts may not rob us of them [*Forgive us our trespasses,*] even all our transgressions of thy most holy laws; pardon us, good Lord! whose nature and property it is, always to have mercy and to forgive. But this we presume not to ask but upon thine own terms:

As we forgive them that trespass against us.] The trespasses of others, and our sufferings from them, are but few and trifling, in respect of our sins and trespasses against thee; for, they are many and heinous: But as sin hath abounded in us, so doth grace and mercy abound also with thee. And though we be found to be men of hard, corrupt, uncircumcised hearts, have mercy upon us, O Lord, and forgive us both our sins against thee, and our uncharitableness to our neighbours; soften our hard hearts, to be kindly affectioned one towards another; forbearing and forgiving one another, as we hope and humbly beg to be forgiven by thee, through Jesus Christ our Lord.

Lead us not into temptation.] Suffer us not any more to fall into sins and trespasses against thee, when we are led away by our lusts and tempted. Oh! leave us not then to ourselves, who are weak and frail, and too prone to all that is evil; but assist and enable us by thy divine grace to overcome all the assaults of our ghostly enemies, and to continue thy faithful servants and soldiers unto our lives end.

Deliver us from evil.] From the evil of sin by thy grace; and from the evil of punishment by thy mercy; and from the author of all evils, the devil; from the temporal evils and miseries of this life; and from the evils of a sad eternity in the life to come; from thy wrath, and from everlasting damnation.

For, thine is the kingdom.] Thou rulest and reignest over all; and thy dominion is absolute, independent; the power whereof cannot be broken, nor its glory eclipsed, like the frail and fading kingdoms of this world: but thine is [*the power and glory, for ever and ever.*] Thy dominion is an everlasting dominion, such as shall not pass away; and thy kingdom such as cannot be destroyed; but shall stand fast in power, and be eminent in glory for ever.

O give us hearts yielding a willing obedience to the laws of thy kingdom; full of reverence and awful fear of thy power; studious to advance thy glory upon earth: that we may in the end arrive at thy kingdom in heaven, where thou livest and reignest, blessed, Father, Son, and Holy Ghost, one God, world without end. [*Amen.*] That is to say, *so be it*; or I desire and heartily believe thou wilt perform all thy promises made to mankind, through Jesus Christ, thy Son, our Lord.

Directions.

At bed-time before you go to rest, retire into your closet, or place of prayer, humbly worship God upon your knees, and say:

EJACULATION.

Enter not into judgment with thy servant, O Lord! for in thy sight shall no man living be justified.

Directions.

Then rise up and review seriously your behaviour the day past, asking yourself these and the like questions:

Short Heads of SELF-EXAMINATION.

WHAT have my thoughts been chiefly upon this day?
Have I been frequent in holy meditations and ejaculations?
Have

Short Heads of Self-Examination. 151

Have I carefully avoided and suppressed all vain and wicked imaginations?

Have I been circumspect of my words and speech this day?

Have I shunned lying, detraction, vain jesting, and all foolish lascivious discourse?

Have I taken no pleasure in the evil and prophane discourse of others?

Have I spoken no evil of others, nor commended myself out of a spirit of pride or vain-glory?

How have I spent my time this day?

Have I squandered any considerable part thereof in idleness, or vain company?

Have I done to others, as I would have them do to me, were I in their condition, and they in mine?

Have I been chaste and temperate, just and honest in all my actions?

Have I been charitable to persons in necessity; and kind and courteous to all persons with whom I have conversed?

Have I avoided all strife and contention; all positiveness and boasting; all sparks of pride and passion; and all covetousness and discontent?

Have I devoutly served God, both in private and publick: not willingly omitting any necessary act of devotion; nor performing my duty slightly or with regret?

Have I endeavoured to keep a sense of God's presence upon my mind?

Have I been mindful of death and Judgment? and

Have I endeavoured to live according to the rules of the gospel, so far as in me lay, being careful to amend my former errors and neglects, to the best of my power?

Directions.

ANSWER directly to every question: judge yourself severely for what you do amiss: remember that if you judge yourself now, you shall not be condemned with the world, as the apostle teacheth. Humbly beg pardon of almighty God for those sins of which your conscience does accuse you, whether they

be omissions or commissions: and resolve to amend your fault, to make restitution, and to be more watchful for the future, in the care of your salvation.

Again, This exercise of self-examination (if you intend to reap any profit by it) must not be performed slightly and drowsily; nor unwillingly, as a task; but seriously and cheerfully, with an intent to grow better, by diligently searching into the state of your soul, and bewailing your sins with a godly sorrow: Neither be afraid to look on your score, but be fearful of increasing it; for no person, who wholly neglects to reflect upon his life and actions, can make any good progress in piety and virtue, nor have any settled or well-grounded hopes of a blessed life everlasting. And

After you have thus endeavoured to obtain God's mercy, inquire if you have done any good, or received any particular mercy: and give God the praise. You will certainly rejoice in the evening, if you find that you have spent the day well.

This method of self-examination may serve for the WHOLE WEEK; and if you have not time to use it at night, do it at your morning devotions. Do not omit it often, nor without urgent occasion, lest it become tedious unto you: for experience teacheth, that the frequent use thereof will render it easy, profitable and pleasant to a pious soul.

After EXAMINATION repeat the following PSALM.

The PSALM.

LORD, as thy all-wise providence often declines to interpose, and suffers the storm to grow high and loud;

Yet never fails in the relief of thy servants, who faithfully call upon thee in the day of trouble:

So let thy favourable hand still bear me up, when thou seest me charged with any strong assault.

Leave me not then to my own infirmity, lest the enemy of souls prevail against me.

For sake me not in the misery that is falling upon me, lest I inhabit the dust for ever.

Suffer not frailties to commence custom, lest I die impatient, and perish without recovery.

All

Devotions after Self-Examination. 153

All my lot is in the hand of God: the assistance of his holy spirit is my safety.

Deliver me, O Lord, from the occasions of sin, and from the importunities of such as delight in folly.

Deliver me from the snares of enticing company, and from the infection of bad example;

Which sheds in every place its poison, and wherever it enters, destroys the soul.

Once more I repeat my address, and humbly renew my request for so necessary a blessing.

Deliver me, O Lord, from the occasions of sin, and from the importunities of such as delight in folly.

Set a strict watch continually over my eyes, and diligently keep the door of my lips.

Govern all my senses, that they seduce not my mind; and order every motion of my heart and fancy, that I may not incline to do evil.

Perfect the work which thou hast begun; and make my very passions ministers of thy grace.

Change my rude anger into severity against myself, and into a prudent zeal for others.

Convert my timorousness into a fear to offend, and an awful reverence of thy sacred name.

Let my affections be turned into love and charity; that my heart may desire nothing but thee, my God:

Whom I may safely love with my whole strength; whose heaven I may covet, and fear no excess.

Oh! that my soul could love thee without limits, as thou art in thyself most infinitely amiable!

That I could fix all my thoughts on thee, and never take them off from the memorial of thy goodness!

At least, O thou fountain of bliss and bounty, freely overflowing with perpetual blessings,

Let a portion of every day I receive of thee be set apart for thy service:

That I may therein meditate thy unspeakable mercies, and make my boast of thy glorious rewards.

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

Then read St. Matthew, chap. xiii to ver. 24. or what other portion of holy scripture you shall chuse; or some of the following meditations:

MEDITATIONS *on the State of a Christian reconciled to*
God in CHRIST,

I. **G**OD hath given to us eternal life; and this life is in his Son, who hath washed us from our sins in his own blood, and is the mediator of the New Testament, between God the Father and us, and therefore in his righteousness we shall be exalted; for Christ is the end of the law for righteousness to every one that believeth, blotting out the hand-writing of ordinances that was against us, which was contrary to us; taking it out of the way, and nailing it to his cross.

II. It is in this blessed state that a fountain is opened for sin and for uncleanness, in which we are washed and sanctified, and redeemed from all iniquity; for we have peace with God, through Jesus Christ our Lord, who is the day-spring from on high, that gives light to them that sit in darkness, and in the shadow of death; and guides our feet in the way of peace, that he may bring us to God. And blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity. Thus we have received the atonement, and are presented holy and unblameable in the sight of God; not for any merits or righteousness of our own, but according to the riches of his grace; by the which grace we are sanctified, through the offering of the body of Jesus Christ, once for all; that, being justified by his grace, we should be made heirs of God, and joint-heirs with Jesus Christ, according to the hope of eternal life (the gift of God is eternal life) through Jesus Christ our Lord: For in this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him. Thus they who have put off the old man with his deeds, and

and put on the new man, which is renewed in knowledge after the image of him that created him, are changed into the same image from glory to glory, beholding as in a glass the glory of the Lord.

III. The first blessing that distinguisheth the new-born man in his regenerate state, is that illumination of mind, or true knowledge of God, which, as our Saviour teacheth, enlighteneth the whole body, and without which the whole body is full of darknes. If the mind of man, which is the eye of the soul, be truly sanctified, and renewed with knowledge, all the faculties of the soul, and the whole man, are holy; but if it be clouded with dark ignorance in the greatness of folly, they go astray, and become exceeding sinful: Therefore, says the Holy Spirit, be ye transformed by the renewing of your minds; and again, be ye renewed in the spirit of your mind, and put on the new man. And what greater blessing can there be then, for a dull, rude, simple and unlearned, sinful man, to be so changed by the new birth, as on a sudden to be able, by the spirit of holiness, to discern all things, yea, the deep things of God?

IV. This knowledge produceth another blessing, even a certainty of our own salvation, if we believe in the faith, and are born of the spirit; for they that are truly regenerate, are truly called; they that are truly called, are justified; and they who are justified, shall be as certainly glorified. Eternal salvation is nothing but the perfection of holiness and happiness, of which the faithful in this life receive some part, as an earnest or pledge of the whole! they know that they are passed already from death unto life, and this, not by any immediate revelation or inspiration, but because they love the brethren, or because they feel themselves filled with renewed holiness. And it was this assurance that made the apostle declare, that he was persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, are able to separate us from the love of God which is in Christ Jesus our Lord.

V. This blessing is always attended with a firm memory, to keep in our hearts God's revealed will and commandments;

ments: The faithful man is distinguished by laying up in his heart the chief precepts, doctrines, and examples of God's word; his fearful judgments upon sinners; his providence and blessings, and fatherly chastisements and afflictions on the righteous; and all things whatsoever that serve to enrich his soul in virtue, and to promote his interest with God.

VI. The will of such a one is also changed to the true love of all that is good; for the faithful man being regenerate by God's free grace, and his Holy Spirit, he chuseth, embraceth, doeth, and followeth what is good, and performs all the duties of renewed holiness, by the proper and inherent faculty and motion of his own free-will: so that by this means it is left to our own choice, whether we will be happy or miserable for ever. The regenerate are always possessed of an inward joy, which no man can take from them. The state of that person is by no means desireable, who only provides for being, and not for comfort; for life, but not for refreshment: So, in the spiritual state as well as in the natural, there are sublimer enjoyments, as well as bare sustenance. There is no man who hath left house, or brethren, or sisters, or father or mother, or wife or children, or lands, for my sake and the gospel, says Christ; but he shall receive an hundred-fold, now in this time, and in the world to come eternal life.

VII. His blessed spirit leads his disciples into all truth; bringing home every one's duty to their understanding; with such a prevailing sway and evidence, that they shall not be able to deny assent thereunto, though the world and the devil may have interest enough with our flesh, to engage us not to do it. [*See this explained more at large, p. 126, 130.*]

Directions.

After you have duly reflected upon these meditations, and composed your mind with pious thoughts arising from such an exercise, humbly offer up your prayers and say,

A

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I wretched creature, that am not able of myself to chuse the good, beseech thee to work in me, both to will and to do according to thy good pleasure; enlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge. Lord, work in my heart a true faith, purifying hope, and an unfeigned love towards thee. Give me a full trust on thee, zeal for thee, reverence of all things that relate to thee; make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins; and grant that in all things I may so behave myself, as befits a creature to his Creator, a servant to his Lord; enable me likewise to perform the duty I owe to myself; give me that meekness, humility and contentedness, whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments, that they may never become a snare to me; make me also to be affected towards my neighbours, that I never transgress that royal law of thine, of loving him as myself. Grant me exactly to perform all parts of justice, yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit, and soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Directions.

When you have finished your devotions, and are preparing for bed, say the prayer on pages 89 and 90. And consider that as you are now putting off your cloaths, so shortly you must be
stript

strip of all things that you have in this world. And as you are, at present, but a steward of your earthly enjoyments, take care to use them to your spiritual advantage, that you may be received into an everlasting habitation, when all things shall fail.

Before you step into bed, kneel down and say :

EJACULATIONS.

O Lord God of my salvation, in thee hath been my hope all the day long.

Preserve me this night from all evil : O Lord, preserve my soul.

Lighten mine eyes, lest I sleep the sleep of death.

Deliver me from the terrors of the night ; hide me under the shadow of thy wings.

Let no evil happen to me, nor any plague come nigh my dwelling.

Raise me up betimes in the morning, that I may seek thee early.

Directions.

Let your bed represent your grave ; and the bed-cloaths the mould, that shall one day cover your breathless carcass ; and when you are laid down in it, say the second prayer on page 90, to which add the next prayer, as you compose yourself to rest, or these short

EJACULATIONS.

I will lay me down in peace, and take my rest ; for thou Lord, only, makest me to dwell in safety.

O, Unto thy fatherly protection I now commend myself, and all that belongs to me, O Lord, thou God of truth.

Directions.

If you awake in the night, &c. repeat the ejaculations on page 91. Note also, that these devotions BEFORE bed-time may be properly used, as opportunity serves, every night in the week.

Monday

Monday Morning.

DIRECTIONS.

Begin the day, as was directed on page 57, and on Sunday morning page 122, and after you are risen, as soon as you can conveniently, retire into your closet, and humbly worship God, saying,

EJACULATIONS.

With my soul, O Lord, have I desired thee in the night ; yea, with my spirit within me will I seek thee early.

We must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

Hearken to my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

Glory be unto thee, O Lord, most high.

Remember not the sins of my youth, nor the transgressions of my riper years ; but according to the multitude of thy mercies think upon me, and be gracious unto me for thy name sake.

Directions.

Say the confession, page 80, and observe the directions ; and say the Lord's prayer and the sentences after it on page 60. Then rise up from your knees, and rehearse, with a devout heart, the following

PSALM.

LORD, without thee, what is all the world to me, but a vanishing dream of busy vanities ?

Its promises indeed are a paradise of bliss, but its performance is an empty cloud.

Lord ! without thee what am I to myself, but the wretched cause of my own ruin ?

Till thou madest me cease to be nothing, I was more removed from happiness than is misery itself.

And now thou hast made me, I wholly depend on thee ; if thou forsakest me, I perish.

Pity, gracious Lord, my imperfect nature, whose every circumstance is opposite to thine.

Thou

Thou dwellest above in the mansions of glory, and in light inaccessible; I in a house of clay.

Thou art immortal, and thy day outlives all time: every moment of my short life is a step to corruption.

O bounteous Lord! make me love and esteem thee above all things.

Be thou to me all things, and make me nothing in my own eyes.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for a Contempt of the World.

O God, who alone art all in all to us men; and to whom we mortals are nothing but ungrateful objects of thy liberality; which the more it flows upon us, the more we discover and feel our own emptiness and destitution; increase, we humbly beseech thee, this happy sense in thy servants, by the experience every day affords how unsatisfactory the world is; and grant moreover, that finding it ordained by thee to widen but not to fill our capacity, we may wisely make this use of the creature, to brighten our desires of thy infinite self in the blissful regions of eternal peace, through Jesus Christ our Lord. *Amen.*

A Prayer for a right use of Time.

O Lord, Father and God of my life, in whose hand is the soul of every living thing, and the breath of all mankind; teach me so to number my days, that I may apply my heart unto wisdom: let them not consume in vanity; nor my years in trouble. Make me to remember, O Lord, how short my time is; and to know and do the things which belong to my peace, while I have yet liberty, and when, as yet, a place of repentance is open to me. O cast me not away in the time of age, forsake me not when my strength faileth me; but confirm me to the end, that I may be blameless in the day of our Lord Jesus Christ, in whose holy name and words I conclude my imperfect prayers, saying, *Our Father, &c.*

Direct

Directions.

WHEN you have thus addressed the almighty Lord, rise from your knees; and, if time will permit, read the following meditation, and spend some time in duly considering the importance of its subject; or, at least, carry it so strongly impressed upon your mind, as that it may influence your life during the whole day.

The MEDITATION,

On IMITATING the LIFE of JESUS CHRIST.

I. **J**ESUS Christ, our Lord, descended from the bosom of God the Father, and took upon him our human nature, that he might redeem us from sin and the slavery of the devil; and, by his own example, teach us how we ought to live: therefore, if we hope to arrive at that glory, to which he is already ascended, we must also follow his steps, by conforming our lives to his doctrine and example; than which there is nothing more glorious.

II. It is great glory to follow our Lord; it is dangerous to follow any other than Christ in the pursuit of happiness. St. Paul requested that we *christians* should follow him no farther, than it is evident he did follow *Christ*. The best of men are apt to be deceived, and may ignorantly deceive others; and therefore it is not safe to trust to men, where one false step may be our eternal ruin. They that follow *Christ*, will arrive safe in heaven; because he is the way. They cannot be deceived; because he is the truth. They cannot perish; because he is the life. The way in example, the truth in promise, and the life in reward: and he never commandeth, what he himself hath not practised for our example.

III. Hence they that direct their actions by any other rule, than by the life of *Christ*, lose the sight of heaven; and foolishly turn from the way of truth. All other rules or guides are defective and ignorant; and the wisdom of this world is foolishness with God. Yet there are some

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that

that pretend to follow Christ, and in their works deny him: They live in continual sins, and crucify Christ a-new by their wicked lives. And, there are others, who follow Christ afar off, and in the day of temptation, trial, or persecution, forsake him and flee away. There are many *almost christians*, who, like the young man in the gospel, go away sad when they are called upon to take up the cross and follow Christ. These are they, who make holy resolutions to keep God's commandments, but never strive after christian perfection.

IV. Let us then put on the Lord Christ. Let us remember that he is the *door*, by which we must enter into the glory of God the Father; and that it is *his* righteousness, and not any merit of *our own*, that can appease the justice of the Almighty. Let us make the holy *scriptures* the rule of our faith and practice, for they are the foundation of salvation; in them we have God's will, and our own eternal life, perfectly and clearly set forth. And finally, let us conform our lives, in all things, to the life of Christ; that, neither regarding honour nor dishonour, good report nor evil report; but esteeming all things as dung, that we may win Christ, we may with a generous and truly christian resolution strive to follow Christ, even to the cross.

Directions.

Say the prayer after reading or meditation on page 68.

The Prayer for *Imitating the Life of* CHRIST.

Blessed Lord, who by thy word madest all things out of nothing, and hast commanded me to work six days in that state of life thou hast placed me; and dost teach me to fix my affections on those things that are above; and to take up my cross, and follow the example of thy dear son; I most humbly beseech thee to enable me in the work of my calling, and so to guide me with thy blessed spirit, that I may neither do, say, or think any thing, not agreeable to thy will; but that I may so provide for my body, that I may always endeavour the salvation of my soul. Preserve my

my tongue from evil speaking, lying, and slandering; my hands from picking and stealing, or any wise oppressing or defrauding my neighbour in buying and selling; and grant me an humble and obedient heart, that I may give honour and service to whom it is due: remove from me all vanity and pride, and teach me only to glory in thee, my God, and in the cross of thy son Jesus Christ; in whose name and merits I offer up these my hearty prayers, saying,
Our Father, &c.

Directions.

HERE you may add the morning prayer on page 61, and follow the pious directions laid down for thy conduct in the paths of righteousness during the whole day, on page 69. Use any occasional prayer, as your present circumstances may require: and conclude with the hymn and blessing on pages 68, 69.

Between your morning devotions and noon, go to church, and join in the publick prayers, if you dwell where you have that opportunity; and do the same in the afternoon.

Monday Evening.

DIRECTIONS.

About Six o'Clock, or at any time before sun-set, go into your closet, or place of prayer, and humbly worship God in some devout ejaculation of your own, or say as here directed:

EJACULATIONS.

GIVE ear to my words, O Lord! consider my meditation.

Thou that hearest prayer! unto thee shall all flesh come. They that dwell in the utmost parts of the earth shall be afraid at thy tokens. Thou that makest the out-goings of the morning and evening to praise thee, receive my prayer.

Directions.

Here follow the directions on page 76, and say the confession and prayer for pardon, page 80, to which add the following prayer :

A Prayer for Diligence.

O King of heaven, who rewardest all according to their deeds, direct me to seek thee, O Lord, whilst thou mayest be found; and to call upon thee, whilst thou art near; to approve things that are excellent, and to covet earnestly the best gifts; to mind the one thing needful; and to purchase the pearl of great price. Let me not omit the weighty matters of the law, judgment, mercy, and faith; but be ready to every good work, that I may be found of thee, without spot, and blameless, in the midst of a crooked and perverse nation. And grant that I may so employ my time, and all other talents thou hast intrusted me with, that I may not fall under the sentence of the slothful and wicked servant, but turning to thee, my God, I may keep mercy and judgment, and wait on thee continually; that in the end I may inherit eternal life, through Jesus Christ our Lord. *Amen. Our Father, &c.*

Directions.

Now rising from your knees, lift up your heart unto the Lord, and say the following

PSALM.

WHO will give me the wings of a dove, that I may flee away and be at rest?

That I may flee away from the troubles of life, and be for ever with the Lord.

Here alas! we are forced to sigh under the burden of our miseries, and our weakness; that so ill sustains, what our vices make necessary.

We frequently encounter chances that endanger us, and divert our progress in the way to bliss.

We

We are often assaulted by temptations successfully, and set back in the accounts of eternity.

How many times have we concluded this earth affords no real joy?

How many times have we fully agreed, that heaven alone is the place of happiness?

Yet do these false allurements again deceive us, and steal away our hearts to dote on folly!

Yet a little while, and our resolutions are not! we are false to our own purposes; and neglect our happiness!

O thou victorious conqueror of death and sin, do thou in this dangerous warfare assist us!

O thou bountiful refresher of distressed spirits, let thy comforts relieve our pilgrimage!

And since nothing else can satisfy our souls; O let them thirst after nothing but thee!

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

See and observe the directions on page 81.

The MEDITATION,

On the Blessed State of a regenerate Man in his Death.

I. **A** Life spent in the imitation of Jesus Christ affords the dying man the most unspeakable satisfaction. The death-bed must indeed be confest to be a bed of languishing and deep sorrows to human nature, which its broken powers are not sufficient to hold up against; but this bed shall be made soft and smooth, and all its pains and restless tossings shall be wonderfully composed by the inward support, which the sweet remembrance of a well-spent life shall then minister to a regenerate or godly person; when one can say with king *Hezekiah*, Remember now, Lord! I beseech thee, how I walked before thee in truth, and with a perfect heart: Or, with the great apostle, at the approach of his own dissolution; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there

is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day.

II. My soul, what can equal thy satisfaction? I say, in this last hour; when thou art taking leave of thy body, and shaking hands with the whole world; when all are sad about thee, and concerned for thy dissolution; then for thee to consider there is a better state, and that thou hast not only a title thereto through Christ, but a sure and certain hope of eternal life; that when this earthly tabernacle shall be dissolved, thou hast a building with God, an house not made with hands, eternal in the heavens; that when thou art taken from the sight and conversation of men, thou shalt be received into the presence of God, and converse with angels, in which happy state thou shalt possess real and solid happiness for a whole eternity, instead of those vanities and shadows we can only enjoy in this vale of misery and woe.

III. Lo thus is the man blessed that feareth the Lord; his works of righteousness, or the piety which he has conscientiously practised, shall be his peace, and the effects of righteousness, his quietness and assurance for ever. Death is never dreadful to such a christian, and his summons into immortality is received with calmness, pleasure and satisfaction. He is so far from being dismayed at the tokens of his approaching death, that knowing he goeth to his father and redeemer, in the peace of a good conscience, and in the assured persuasion of the forgiveness of all his sins, by the blood of the Lamb, he sings with blessed old *Simeon*, Lord now lettest thou thy servant depart in peace; and with holy *David* concludes all his labour with this last act of piety, Into thy hands, O Father, I commend my soul. Then the angels of God, which have protected and assisted the pious man in the work of his salvation, and stand by, help, and comfort frail nature in the agonies of death, are the ready messengers of God to receive the spirits of just men; and to conduct them safely to those blessed mansions where they will be made perfect, and enjoy pleasure for evermore.

Direct.

Directions.

Here add the prayer on page 68, and then say as follows :

A Prayer for a happy Death.

ALmighty and everlasting God, by whose appointment I am in a few years (and it may be in a moment) to surrender my breath up into thy hands; grant that I may be so well prepared for that moment, that whenever my soul shall be summoned to appear in thy presence, it may find in thee, the comforts of a loving Father and merciful Judge. Let my life be chiefly a preparation for death; and let me so pass every succeeding day, as if it were to be my last. Remind me, I beseech thee, to call myself to account, and look into the true state of my soul; suffer me not to tolerate any sinful practice in myself, nor to go blindly on, under the enjoyment of a false peace, nor continue guilty under any pretence whatsoever. Let it be my continual endeavour to war against sin, and to be watchful in avoiding all the dangers and occasions of it. Give me discretion to discern all the snares of the world, the devil, and inordinate self-love; and strength to stand against them. Let a sincere repentance cancel my past offences; and may it be my constant practice, by daily contrition, to wipe away the stains of every preceding day: thus may I go on striving to improve in virtue, and, by doing good to all, to make my calling and election sure. May the heart of thy servant, O Lord! be ever inflamed with thy holy love; ever solicitous to walk in thy commandments; both in doing and suffering to perform thy will, and to wait with a firm perseverance till my change comes: and whenever that shall arrive, be thou my protector; preserve me from the extremes of despair and presumption; secure me against earthly terrours and disturbance; and grant that rendering up my soul full of faith, hope, and charity, I may, however unworthy, meet with acceptance, for the sake and merits of my Redeemer Jesus Christ. *Amen.*

Directions.

Here add the prayer of general intercession on page 79, and conclude with the hymn and concluding prayer on pages 88, 89. When you go to bed, use the ejaculations and prayers on pages 89, 90, 91.

Tuesday Morning.

DIRECTIONS.

Begin the day according as was directed on Monday Morning, page 159, and retire, as soon as you can, into your closet, and humbly worship God on your knees, saying:

EJACULATIONS.

Mine eyes, wait upon the Lord my God, until he have mercy upon me.

Early in the morning do I cry unto thee, O Lord; for in thy word is my trust.

Give ear to my prayer, and attend to the voice of my supplications, O Thou! that art the Saviour of them that put their trust in thee.

Directions.

After you have thus lift up your soul with these ejaculations, and confessed your self to God, in the form on page 80, said the prayer for pardon, and complied with the directions on page 60, stand up and say the following psalm with a devout heart:

PSALM.

O Lord! open thou my lips, and my mouth shall shew forth thy praise.

Glory be to God in the highest, and on earth peace: good will towards men.

O Lord, thou hast searched me, and known me; thou knowest my down sitting and mine up-rising, thou understandest my thoughts afar off.

Thou

Thou compassest my path and my lying down; and art acquainted with all my ways.

There is not a word in my tongue, but thou, O Lord! knowest it altogether.

Thou hast fashioned me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

Whither shall I go from thy spirit, or whither shall I flee from thy presence?

If I ascend into heaven, thou art there: if I go down to hell, thou art there also.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

If I say peradventure the darkness shall cover me, then shall my night be turned into day.

Yea the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

I will praise thee, for I am wonderfully made; marvelous are thy works, and that my soul knoweth right well.

My substance was not hid from thee, when I was made in secret, and fashioned beneath in the earth.

How dear are thy counsels unto me, O God! O how great is the sum of them!

If I count them, they are more in number than the sands on the sea shore. When I awake, I am present with thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer for Protection and Preservation.

Almighty God, who upholdest all things by the word of thy power, and who created us for thy glory, preserve my spirit; defend me under thy wing; keep me that I dwell not with vain persons, neither have fellowship with the deceitful; save me from mine enemies, let them not triumph over me, let not the foot of pride come against me;

me; let not the hand of the ungodly cast me down: my defence is of thee, O Lord; thou art my refuge, and my merciful God. O deliver me from every evil work, and preserve me unto thine heavenly kingdom, for the sake of Jesus Christ. *Amen,*

Our Father, &c.

Directions.

Observe the directions on page 161.

The MEDITATION,

On the Blessed State of the regenerate Man after Death.

BReath is no sooner gone out of the body, than a pious soul steps into the presence of God; who, mindful of his promise through Christ, rewards his good and faithful servant with a crown of righteousness and glory: and tho' perchance the happiness of the righteous soul is not perfected till its re-union with her body at the day of universal judgment, yet she is already freed from those cares and troubles; those dangers, trials and temptations; those doubts, anxieties, grief, sorrow and anguish, with which she had been perpetually disturbed and tormented in this mortal life; and enjoys a perfect quiet and content; having not only been released from misery, but together with the body put off all those defilements of sin, that cleave to the flesh; and improves those graces to greater perfection, with which she had taken care to adorn herself while here upon earth. To these and other great advantages of a regenerate soul after death, we may add that pleasure, joy and satisfaction, with which she is received by the heavenly choir. Oh! how comfortable will it be to be received by Christ himself, with a *welcome thou good and faithful servant, enter into the joy of thy Lord;* there to rest till the number of her fellow servants, and brethren, be fulfilled in the resurrection of the flesh!

Directions.

Here say the prayer as directed on page 68, and then as follows:

The

The Prayer for a happy Eternity.

A Lmighty and everlasting God, who created man to be immortal; send out thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling: teach me, to have my conversation in heaven: to seek for glory, and honour, and immortality; that I may obtain an inheritance among all them which are sanctified; that when Christ, who is our life, shall appear, I also may appear with him in glory, and enter into the joy of my Lord. Grant this, most gracious God! through the merits of the same Christ, my Saviour and Redeemer. Blessed be the glorious name of God for ever; and let the whole earth be filled with his majesty. *Amen, and Amen.*

Directions.

Observe the directions on page 163.

Tuesday Evening.

DIRECTIONS.

See the directions for Monday Evening on page 163.

EJACULATIONS.

SAVE, Lord, and hear me, when I call upon thee:
Let my prayer be set forth in thy sight as the incense;
and the lifting up of my hands be as an evening sacrifice:

Directions.

Here follow the directions on page 76, say the confession and prayer for pardon on page 80, and then add as follows:

A Prayer for Perseverance and Perfection.

O Eternal God, with whom is no variableness nor shadow of turning; hear me, I beseech thee, and take away

away the lightness and inconstancy of thy unworthy servant; establish my fallible understanding, and keep me from the snares of seducing spirits; that I be not led away with the error of the wicked, and fall from my former steadfastness. O strengthen and confirm me, and perfect whatever good works thou hast begun in me. Let not the splendour of any temporal enjoyments entice me to set my heart too much on wealth, and dignities, and the praises of men; let me be no farther in love with riches or pleasure, or any outward consolations of the creature, than they necessarily conduce to my bodily support, and preservation: let me love the body no farther than as it may be subservient to religious purposes, and instrumental to the vigour of my soul. Make me look upon all temporal enjoyments only as greater opportunities of doing thee more honour, and the world more services. And give me grace to desire life itself for no other reason, but that I may the better fit myself for eternal happiness. Let no terrors nor flatteries of the world, the flesh or the devil, ever draw me from my obedience; but grant that I may continue steadfast, unmoveable, always abounding in thy work, O Lord. Make me to grow daily in all virtues, more active, more exact and punctual in all spiritual duties; that my life and actions may be more conformable to the great pattern of our Lord and Master, and I may never be weary of well doing; and that I may no more start aside; but by patient continuance in well doing obtain glory and honour, and eternal life, through Jesus Christ my Lord, in whose blessed name I most humbly say, *Our Father, &c.*

Directions.

Then rising from your knees, lift up your heart unto the Lord, and say the following

P S A L M.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

The Lord is my rock and my defence; my Saviour, my God, and my might, in whom I will trust.

The

The Lord is my light and my salvation: Whom then shall I fear? the Lord is the strength of my life: Of whom then shall I be afraid?

God is my refuge; a very present help in trouble.

Therefore will I not fear, though the earth be moved, and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell; and though the mountains shake at the tempest of the same.

My soul waiteth still upon God, for of him cometh my salvation.

As for the children of men they are but vanity; the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

But they that trust in the Lord, shall be as mount *Sion*, which may not be removed, but standeth fast for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

See and observe the directions on page 81.

The MEDITATION on Heaven.

WHY do ye mourn ye children of light, to whom be long the promises of bliss, who taste already the sweetness of hope, and shall hereafter be satisfied with fullness of joy? What can molest their happy state, whom the God of glory hath chosen for himself? whom he hath adopted into his own family, and designed for heirs of the kingdom of heaven; that blessed kingdom, where all delights abound, and sorrow and tears are banished away: where none are sick, or grown old, or die; but flourish in health, and vigour, and immortal life: where we shall no more be subject to cares, or fear, or chance; no more exposed to the possibility of falling: where we shall no more be vexed by others; no more disquieted by our own passions; but a serene tranquillity shall be within us, and around us
joys

joys innumerable. Joy in the excellency of our glorified bodies: joy in the perfections of our enlarged souls: joy in the happy society of saints, and the glorious company of angels; joy in the ravishing sight of the lover of our nature, and our beloved Jesus: joy in the blissful union with the most high God. Behold the humble shall be there highly exalted, and the poor in spirit shall be crowned with majesty. They who suffer persecution for righteousness sake shall be recompensed with blessing; and those that convert many to righteousness shall shine as the stars. Then shall we bless the true friend that reprov'd us, and the charitable hand that assisted our passage to happiness: millions of years shall pass away, and our glory shall then but seem to begin; millions of millions shall pass away, and our glory be no nearer its end. O sweet expectance of a pious life! O happy sequel of a holy death, which is for ever to be free from all that can afflict; eternally to enjoy whatever can delight. Faint not then, my soul; and we surely shall find a prosperous issue of all our sorrows: still let us labour, still let us suffer; short are our troubles, and our joys eternal. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God hath prepared for those that love him.

Directions.

Here add the prayer on page 68, and then say as follows :

A Prayer for a true Sense of eternal Happiness.

GRant, O God, that I may not live at random, but that I may propose such ends to myself, as are important and material; proportion my care to the weight of things, and that, since thou hast endow'd me with an immortal soul, I may apply my most serious thoughts to work out my salvation with fear and trembling. Make me sensible, O thou chiefest good! of the small moment of any interest, that relates purely to this world, by reason of the shortness and uncertainty of my abode here upon earth. Let the consideration of this depreiate and vilify all the entertainments of this animal life, and call off my care from the objects
of

of temporal happiness; that since I walk in a vain shadow, I may not disquiet myself also in vain; nor be greedy in heaping up riches, since I cannot tell who shall gather them: that I may not trouble myself by aiming at greatness; since the scene of life will be quickly past, and we must all retire into a state of equality: that I may not be earnest in the pursuit of fame; since I must shortly die: and that I may use this world, as not abusing it, since the fashion thereof passeth away. Grant that I may employ my faculties in that work thou hast assigned them; that I may fight the good fight, and destroy the whole body of sin; that I may mortify my passions, and purify my affections, acquire virtuous and holy dispositions, obtain heaven, and avoid hell. Let this be my great concern; and let my principal care and diligence be employed about it. Make me sensible of the great importance of it; no less than eternal happiness or misery depending upon it. Let me often consider, how bitter it will be, to be for ever excluded from the beatific presence of God, and to be full of desire, and full of despair, without any other relief than lamenting my folly to eternal ages. And, who is able to dwell with the everlasting burnings! Teach me to remember, that strait is the gate, and narrow is the way, that leadeth to life; and that to be carnally minded, is death. And let me be always sober and vigilant, because our adversary the devil walks about, as a roaring lion, seeking whom he may devour: whom grant I may resist, stedfast in the faith, and mindful how precarious and uncertain the short time for this great work is; that I may improve it with all my might, before the night cometh, when no man can work. Deliver me from the folly of neglecting this grand concern, and being more intent on this world, than on the next; let me withdraw, as much as possible, from the noise, hurry, and business of temporal things, and apply myself more entirely to a life of devotion and religion; laying aside every weight, that I may be the surer to win the great prize, and so to run, that I may obtain. Grant this, O most gracious God, for the merits of thy dear Son Jesus, my only mediator and advocate. *Amen.*

Direct.

Directions.

Conclude your devotions for this day as directed on page 168.

Wednesday Morning.**DIRECTIONS.**

Observe the directions for Monday Morning on page 159.

EJACULATIONS.

A Wise man will give his heart to resort early to the Lord, that made him; and will pray before the most high, and make supplication for his sins.

Unto thee will I cry, O Lord, and early shall my prayer come before thee. I will confess my wickedness, and be sorry for my sin.

Have respect to the prayer of thy servant, and to his supplication, O Lord my God; hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

The PRAYER.

O Blessed God, I humbly beseech thee to cleanse my mind from all vain imaginations, and impure desires, and to purify my soul from all filthiness, both of flesh and spirit. Forgive me all my sins, and deliver me from the punishments I have deserved, and grant me an happy and joyful resurrection at the last day, through the merits of Christ Jesus, my Lord. *Amen.*

Directions.

Here observe the second directions on page 159.

PSALM.

OUT of the depths have I cried unto thee, O Lord! Lord, hear my voice! I look for the Lord; my soul doth wait for him; in his word is my trust.

Gracious

Gracious and righteous is the Lord, therefore will he teach sinners in the way.

Lord, thou hast charged that we should diligently keep thy commandments.

Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart.

I called mine own ways to remembrance, and turned my feet unto thy testimonies.

I made haste, and prolonged not the time to keep thy commandments.

I have applied my heart to fulfill thy statutes always, even unto the end.

Thy testimonies are wonderful; therefore doth my soul keep them.

Oh! that my ways were made so direct, that thus I might keep thy statutes!

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for Pardon of Sins.

O Lord God Almighty, who only art high, and to be feared; open mine ears to discipline, that I may return from iniquity, and thoroughly amend my ways and my doings; cast me not away from thy presence; withhold not thy mercy from me: O remember not, against me, former iniquities: remember not the sins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness: let not thy fear terrify me; write not bitter things against me, but make me to know my transgression and my sin. Who can understand his errors? Cleanse thou me from my secret faults: keep back thy servant also from presumptuous sins; let them not have dominion over me. O turn not away from me, to do me good; but put thy fear in my heart, that I may not depart from thee: punish me not for my sins and ignorances. Thou mightest blot out my name from under heaven, making me to drink the wine of thy wrath, which is poured out, without mixture, into the cup of thine indignation;

nation; tormenting me with fire and brimstone, in the presence of thy holy angels: but with thee is mercy and plenteous redemption; and we have an advocate with thee, O Father, even Jesus Christ the righteous, who is the propitiation for our sins. Deliver me, O Lord, from all my offences, for thy mercies sake; in the name of thy son, my Saviour, Jesus Christ the righteous. *Amen.*

Our Father, &c.

Directions.

Observe the directions on page 161.

MEDITATIONS,

On the Happiness of Body and Soul in Heaven.

I. **T**HE scripture has told us, this flesh at the general resurrection shall be changed and glorified; that what, like seed, is cast into the ground a natural, shall come up a spiritual body; what is sown in weakness, shall be raised in power; what is sown in corruption, shall be raised in incorruption; that this mortal shall put on immortality; that Christ shall change our vile body, and fashion it according to his glorious body, according to the mighty working whereby he is able to subdue all things unto himself. The meaning of all which, to be sure, amounts to thus much; that this load of flesh, which is now so cumbersome, and presses down the mind, shall then cease to obstruct its noblest operations, or any more to be a burthen to us; that we shall then put off all those passions, which now ruffle and discompose us, and every sensual appetite, by which at present we are tempted to, and ensnared in sin: that this mortal, now subject to so many inconveniencies, liable to so many alterations, afflicted with so many diseases, defiled with so many corruptions, beset with so many miseries, shall then be placed above the reach of calamity or change, distemper or decay; made as glorious and perfect, as the nature of the thing will admit; and, thus refined and exalted, shall endure for ever in most exquisite beauty and vigour.

II. But,

II. But, as great and valuable as this happiness is, it is scarce worthy to be named with that other part of our reward, wherein the soul is more immediately concerned. And such is the knowledge and sight of God, the sum and source of all good. This (says our blessed Lord) is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent. And St. *Paul* says, We know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away; and now we see thro' a glass darkly, but then face to face, and shall know even as we are known. To the same purpose St. *John* speaks, and places the happiness of the blessed in this, That then they shall see God as he is. Whosoever is admitted to the presence and vision of Almighty God, the author and fountain of all pleasures, must there find all the goodness of all worldly things compacted together, and meeting there, as lines in the common center from whence they all are drawn. So that, whosoever can possibly create true delight, whether of body or mind, here he enjoys the whole with the highest satisfaction, and most transporting raptures both of body and mind. No man can imagine, or wish for any joy, which he shall not find here in its full perfection; for there is all wisdom, beauty, plenty, pleasure, and all that can contribute to his content, and all that can attract his love, or raise his admiration. There every faculty of the mind shall be exercised; its most large and capacious extent filled; its noblest and most eager desires gratified: there every sense shall be most pleasingly entertained. God shall be light to our eyes; musick to our ears; honey to our taste, and perfume to our smell; knowledge to our understanding; acquiescence to our will; and perpetual presence to our memory. In him we shall have all the grateful variety that delights us here; all the beauty that allures us here; all the pleasure that charms us here. Thus shall he be all in all, the universal felicity of every saint; containing in himself alone every ingredient of every particular happiness, without end, or number, or measure.

Directions.

Here add the prayer as directed on page 68, and then say as follows:

A Prayer for God's Protection in this Life, and Happiness in the next.

A Almighty Father, who sent thy Son in the likeness of sinful flesh to condemn sin in the flesh; and hast taught us by his holy apostle St. Paul, that he, who soweth to the flesh, shall of the flesh reap corruption, but that he who soweth to the spirit, shall of the spirit reap life everlasting; vouchsafe, I beseech thee, to direct, sanctify, and govern both my soul and body in the ways of thy laws, and in the works of thy commandments; dispose the way of me, thy servant, towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, I may ever be defended by thy most gracious and ready help. Keep me under the protection of thy good providence, that by thy mighty aid I may be defended and comforted in all dangers and adversities, and make me to have a perpetual fear and love of thy holy name: and because, through the weakness of my mortal nature, I can do no good thing without thee, grant me the help of thy grace, that, thou being my ruler and guide, I may so pass through things temporal, that I finally lose not the things eternal. Grant that I being regenerate with thy Holy Spirit, dead unto sin, living unto righteousness; buried with Christ in his death, and received for thine own child by adoption and grace, may crucify the world with its affections and lusts, and utterly abolish the whole body of sin; and with a pure heart and mind, fixed in heaven, where true joys are only to be found, I may with the residue of thy holy church become an inheritor of thine everlasting kingdom, through Jesus Christ. Amen.

Directions.

If you have no opportunity of joining in the publick prayers at church, here continue your devotions with the following Litany, Prayers, and Responses.

A Penitential LITANY.

O Blessed God, father of mercies, who hast sent thy Son to redeem mankind from sin and wrath; *have mercy upon me, a sorrowful and returning sinner!*

Pardon, O God, the vanities of my childhood, and the sins of my youth; my chosen ignorance; my active malice; my early sins, and slow repentances; my hastiness to all evil; and my unwillingness to do good.

If thou, Lord! wilt be extreme to mark what is done amiss, O Lord! Who may abide it?

O God of mercy! pardon my wilful harbouring of vain thoughts; my pleasure in evil remembrances; my love of temptation; my fondness of trifles; and my want of delight and understanding in the things of God.

Cast me not away from thy presence; and take not thy Holy Spirit from me!

O God of mercy! pardon the number of my lascivious desires; my proud imaginations; my trifling purposes; and my unreasonable intentions.

Turn thy face from my sins, O Lord! and put out all my misdeeds!

O God of mercy! pardon the infinite omissions of my duty; the infrequency of my devotion; the wandering of my heart; my dulness in hearing; my deadness in observing; my excuses and pretences; my seldom reading and meditating works of piety and devotion; my loss of the opportunities of receiving the holy communion; and my closing with all opportunities of pleasure and vanity.

But there is mercy with thee; therefore shalt thou be feared!

O God of mercy! pardon the weakness and imperfection of my faith; my distrust of thee, and my confidence in second causes; my superstitious fancies; and foolish opinions; my relying upon dreams, and not upon thy word; my doubtful waverings in the hour of temptation; and my unreasonable confidence, boastings, and presumption, when I am easy, prosperous and unattempted.

Lord! be merciful to my sins; for, they are very many!

O God of mercy! pardon the sins of my will; my disobedience to revelations, to the advices of the wise, the discourses of the learned, and the lessons of the spirit; my unreasonable choice, and malicious determinations; my yielding to the whispers of the flesh; and my obstinacy against a well informed conscience.

Oh! Give me the comfort of thine help again! and stablish me with thy free spirit!

O God of mercy! pardon the irregularity and excess of my affections; my hasty and quick, unreasonable, immoderate, and lasting anger.

Lord, be merciful unto me; for, my sins are very great!

O God of mercy! pardon my hypocrisy; my desires to seem holy; my neglect of being so; my being satisfied with a dead faith, and resting in the form of godliness, with the comforts of the presumptuous, and the confidence of the proud.

O God be merciful unto me; for my state is very miserable!

O God of mercy! pardon my impatience, my secret murmurs, and open rebellion: my temptings of God; my provocations of thee to anger, my entering into needless danger; the deferring of my repentance, and the hardening my face against thy judgments; my contempt of thy mercies, and turning thy grace into wantonness; despising thy long-suffering and thy goodness; and trusting boldly where thou hast given me no ground of hope.

O blessed Jesu! that takest away the sins of the world, have mercy upon me!

O God of mercy! pardon the innumerable sins of my tongue; my rash and common swearing; my bold affirmations of what I know to be false, or have probable reason to think so; my captious ensnaring questions; my secret injurious whispers, and detraction; my undervaluing my fellow creature; hearing with pleasure, and easily reporting evil; my boasting and vain-glorious words; my spreading the net for praise; my uncharitable, ill-timed reproofs; and in whatsoever I have spoken amiss of thee, or against my neighbour.

O Lamb

O Lamb of God, that takest away the sins of the world, have mercy upon me!

O God of mercy! pardon my abuses of thy sacred name; my profanation of thy word; my irreverence at the sacrament of the Lord's supper; my dishonouring the house of prayer; my curious inquiring into the divine secrets; my many provocations of my neighbour to blasphemy and execration; my unnecessary troubling, and betraying them to folly and indignation.

O remember not my old sins; but have mercy upon me, and that speedily!

O God of mercy! pardon my abuse of thy holy seasons, and the offices of the church; my neglect of assembling with thy servants; my vain recreations and foolish employments; the precious time I have profusely mispent; my being idle, cruel, or false in my trust, or unreasonable in my commands.

Help me, O God of my salvation; and for the glory of thy name, save me thy sinful servant!

O God of mercy! pardon all my rebellions against thee, and against thy representatives, those whom thy providence makes my superiors; my irreverence and disobedience, my murmurs and repining against them; my indecent language, and perverse disputings; my neglect of their persons and desires; my publick declaration of their faults, and rejoicing in their infirmities; my being ashamed of their poverty and mean condition; the boasting of my extraction; my secret cursing or open reviling the ministers of justice; my mocking and contempt of aged or deformed persons, and whatsoever is irreverent, froward, disobedient, unjust or uncharitable towards my betters.

Oh! deliver me, and purge away my sins for thy name sake!

O God of mercy! pardon every thought and purpose of cruelty and revenge; cleanse my hands from violence, and my heart from malice and blood-guiltiness; forgive the uncharitable treatment of myself or others; my unjust wranglings, and peevish quarrels; my taking things in a bad sense;

and wresting the expression of others to purposes of discord; my threatening the safety of my neighbour, or keeping him in fear; my not rescuing, or not preserving those whom I could, and ought to have preserved; my embittering the spirit of my neighbour; my unpeaceable dispositions; my tempting and betraying; my wounding both my own soul and those of my brethren, whom I ought to have snatched from the fire, and taken hold of every opportunity to save from perdition.

O take away my iniquity from me, and remember my sins no more!

O God of mercy! pardon my gluttony and drunkenness; the disorders of my diet, and the unruliness of my passion; my unchaste thoughts, and wandering eyes; the vanity of my dress; my making provision for the flesh, to fulfill the lusts thereof; the dishonouring of my body, and pollutions of my spirit; my making the members of Christ the members of an harlot; my softness and effeminacy; the excess and irregularity I have been guilty of in that state, which thou hast blessed and sanctified.

O cleanse my soul from sin; take away mine iniquities, and thou shalt find none!

O God of mercy! pardon my injustice and extortion; my open invasion, and secret undermining of the rights of others; my greedy pursuance of wealth; my hastiness to be rich; the frauds I have made use of in commerce; my vexatious law-suits; my detaining the wages of the hireling; my grinding the jaws of the poor; my exactions and oppressive contracts; my retention of unjust purchases; my forwardness to contract, and negligence in discharging debts; my improvident management of my fortunes, and thoughtless prodigality.

Wash me thoroughly from mine iniquity, and cleanse me from my sin!

O God of mercy! forgive my breach of promise to men, and the holy vows made to thee, my God; my wilful or heedless lying; my false accusations; my perverting righteous judgment by false information, evil silence, or bribery;
my

my leading the blind out of his way; my accusing others, and justifying myself; my false excuses and feigned pretences; my causeless jealousies and suspicions; and all the iniquity of the heart and tongue.

Hide thy face from my sins, and blot out all my transgressions!

O God of mercy! pardon my envy and discontent; my curiosity and ambition; my distracting carefulness for the things of this world; my despondency under the evils of life; my covetous thoughts, and ungenerous practices.

Lord Jesu! be merciful to me, a miserable, but sorrowful and returning sinner!

I beseech thee to hear me, good Lord!

Son of God! I beseech thee to hear me!

O Lamb of God that takest away the sins of the world;

Grant me thy peace.

O Lamb of God that takest away the sins of the world;

Have mercy upon me!

O Christ hear me!

Lord, have mercy upon me!

Christ, have mercy upon me!

Lord, have mercy upon me!

OUR Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

O Lord, deal not with me after my sins!

Neither reward me after mine iniquities!

A Prayer for Grace.

O Blessed, and eternal God! make me to understand, and make use of all the proper helps of duty; and kindle a flame in my soul, which no difficulty or contradiction, no temptation within, or persecution without, may ever extinguish. Give me a high degree of grace, that I may in all, especially the best of my services, design thy pleasure; follow the best examples; do the noblest charities; pursue
all

all perfection; ever pressing forward to the mark of our high calling in Christ Jesus. Grant that I may watch against the omission of any part of my duty, and the neglect of any opportunity, by which thou canst be glorified, or any christian instructed, assisted or comforted; that thou mayest take delight to pardon, sanctify and preserve thy servant for ever; and this I beg in the name and for the sake of thy Son Jesus Christ the righteous.

O Lord, arise, help me, and deliver me for thy name sake!

O God I have heard with my ears, and my fathers have declared unto me the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help me, and deliver me for thine honour!

Glory be to be Father, &c.

As it was in the beginning, &c.

From my enemies defend me, O Christ!

Graciously look upon my afflictions!

Pitifully behold the sorrows of my heart!

Mercifully forgive my sins!

Favourably with mercy hear my prayers!

O Son of David, have mercy upon me!

Both now and ever vouchsafe to hear me, O Christ!

Graciously bear me, O Christ!

Graciously hear me, O Lord Christ!

O Lord, let thy mercy be shewed upon me!

As I do put my trust in thee.

The Prayer.

I Humbly beseech thee, O Father, mercifully to look upon my infirmities, and for the glory of thy name turn from me all those evils that I most righteously have deserved: and grant that in all my troubles I may put my whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only mediator and advocate Jesus Christ our Lord. *Amen.*

Direct

Directions.

Here observe the directions on page 163.

Wednesday Evening.

DIRECTIONS.

See the directions for Monday Evening on page 163.

EJACULATIONS.

IN the night I commune with mine own heart, and diligently search my spirit.

I have sinned; what shall I do unto thee, O thou preserver of men!

Thou hast said, Call upon me in the time of trouble; I will deliver thee, and thou shalt glorify me.

Lord, I call upon thee, haste thee unto me, and consider my voice, when I cry unto thee.

Directions.

Observe the directions on page 164.

A Prayer for Pardon and a Happy Death.

ALmighty God, the Father of our Lord Jesus Christ, who is, the resurrection and the life; in whom who-soever believeth shall live, tho' he die, and who-soever believeth in him, shall not die eternally; assist me with thy grace, that tho' I have but a short time to live, and am full of misery, I may do my duty to thee my God, and to all men. I am sensible that in the midst of life I am in death, for I never continue in one stay, and my days flee away like a shadow: of whom then may I seek for succour, but of thee, O Lord, who art justly displeased at my sins: Oh! then, deliver me not into the bitter pains of eternal death! Thou knowest, Lord, the secrets of my heart, shut not thy merciful ears to my prayers; but spare me, O holy, and merciful Saviour, thou most worthy judge eternal; suffer me not at my last hour for any pains of death to fall from thee, but that I, with all those that are departed in the true faith

faith of thy holy name, may have my perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ my Lord and Saviour. *Amen.*

Directions.

Now rising from your knees, lift up your heart unto the Lord, and say the following

PSALM.

IN my distress I will call upon the Lord, and complain unto my God:

Mine eyes look unto thee, O Lord God; in thee is my trust, O cast not out my soul.

Leave me not; neither forsake me, O God of my salvation.

I should utterly have fainted, but that I believe verily to see the goodness of the Lord, in the land of the living.

O let my soul live, and it shall praise thee; and thy judgments shall help me.

I will never forget thy commandments, for with them thou hast quickened me.

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

O Lord, let thy merciful kindness be my comfort, according to thy word unto thy servant.

Glory be to the Father, &c.

At it was in the beginning, &c.

Directions.

Observe the directions on pages 81 and 161.

MEDITATIONS,

On the Christian's Title to his Reward in Heaven.

EVERY christian, by virtue of his second and spiritual birth, is heir apparent to the kingdom of heaven; a kingdom infinite, blissful, and eternal; the kingdom of Almighty God himself. He is made a joint heir with Jesus Christ, the Son of God, to reign, and triumph, and sit in

in judgment with him; and, what is most comfortable, even the meanest and most miserable man upon earth may, if he please, exalt himself to this royal dignity.

II. Follow not then the frenzy and dotage of worldly wisdom; nor partake with the wicked in their fatal error. Their short false appearances of happiness are not worth thy envy. Thou hast been taught to raise thy thoughts up to loftier matters; and the only qualification farther needful is to endeavour after them with all thy might, in the way that God has appointed to all mankind in his holy word. For it must always be remembred, that this kingdom of God is never to be found of them that seek it not. It is the prize at the goal; but the prize is only for them that run. It is the crown of glory; but none can be crowned, except such as fight. Observe the condition proposed by the master of the combat: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. This kingdom is offered to all, but they only who are content to suffer with Christ are the persons that shall reign with him. Consider then the greatness of his treasure; but consider it so, as not to mistake the methods of obtaining it; which can only be a virtuous and godly life, or the practice of piety. Sit down then, and, according to our Lord's advice, compute the cost, whether you have the heart, and the purse, to buy this pearl of great price? whether strength sufficient to engage in this war, or no? My meaning is, whether thou art stedfastly resolved, and fully determined, to get heaven at any rate, and think it a good bargain upon the terms of forsaking all sin, and leading a godly, righteous, and sober life in this present world? This is the single point, upon which thy success will turn at last.

III. If then the love of God; if the love of thyself have any power to influence thy will, shake off that dangerous security, with which flesh and blood so frequently stupifies worldly and sensual minds. Have regard to thy future and everlasting state; and whatever becomes of this transitory one, resolve to secure that. Consider that eternity depends

pend on this short moment; and yet a moment of such vast importance! think what a madness it is, to trifle it away in an unthinking careless way of living. Thou canst not want remembrancers of thy duty. All the creatures of earth, and heaven, and hell, are motives, are books, are sermons and exhortations to thee; some by their glory; some by their punishment; some by their beauty; all by their creation: they loudly and with one voice declare, that thou wert not sent into the world for nothing; that thou art bound to do the works of him that sent thee; and that all is vanity and folly, and misery, except only the service of thy Lord and master.

Directions.

Here add the prayer on page 68, and then say as follows:

The Prayer for a right Performance of Duties.

O Holy and most blessed Saviour Jesus; the king of saints, and prince of peace; grant me such a measure of thy grace, that I may be poor in spirit, meek, and hunger and thirst after righteousness: that I may be merciful, pure in heart, seek peace, patiently suffer persecution, if I am called to it; and bear reviling, and all manner of evil speaking against me falsely for thy sake: cause me to be reconciled to my brother, if he hath aught against me, or I against him, before I come to thine altar: dispose me to give to him that asketh me; to love my enemies, bless them that curse me, do good to them that hate me, to pray for them that despitefully use and persecute me. Make me to observe that my prayers and alms be in secret; and when I fast, that I be not as the hypocrites; that I lay not up for myself treasures upon earth, but treasures in heaven: let me take no anxious thought for my life, what I shall eat or what I shall drink; or yet for my body, what I shall put on; but that I may seek first the kingdom of God, and his righteousness: let me not be guilty of rash judgment, but be careful to cast the beam out of my eye, before I find fault with the mote in others. All things whatsoever I would that men should

should do to me, let me do even so to them. Guide me to enter in at the strait gate, which leadeth unto life: and as, Not every one that saith unto thee, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven; grant that I may serve him in holiness and righteousness all the days of my life, through thee, O blessed Jesus, my Saviour and Redeemer, and only Mediator and Advocate. *Amen.*

Directions.

Conclude your devotions for this day as directed on Sunday Evening, page 147, or on page 169.

Thursday Morning.

DIRECTIONS.

See the directions on Monday Morning, page 159.

EJACULATIONS.

OPen thou mine eyes, O Lord, that I may see the wondrous things of thy law.

Shew me thy ways, O Lord; and teach me thy statutes.

Let my delight be in thy laws; and let the meditation of them be my exercise day and night.

O bless me, and I will sing praise unto thy name, and declare thy salvation from day to day.

Directions.

See the second directions for Monday Morning, page 159.

PSALM.

Sing unto the Lord, O ye saints of his, and give thanks unto him for a remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: heaviness may endure for a night, but joy cometh in the morning.

Thou art my hope, O Lord God, even from my youth:
by

by thee have I been holden up ever since I was born; my praise shall be always of thee:

My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thy infirmities:

Who redeemeth thy life from destruction; and crowneth thee with loving-kindness, and tender mercies.

The Lord executeth righteousness and judgment for all that are oppressed with wrong.

The Lord is full of compassion and mercy, long-suffering, and of great goodness:

He will not always be chiding, neither keepeth he his anger for ever:

He hath not dealt with me after my sins, nor rewarded me according to my iniquities:

For look how high the heavens are in comparison of the earth; so great is his mercy towards them that fear him.

Look how wide also the east is from the west; so far hath he set my sins from me:

Like as a father pitieth his own children, so is the Lord merciful unto them that fear him:

For he knoweth whereof I am made; he remembereth that I am but dust.

The days of man are but as grass, for he flourisheth as a flower of the field:

For as soon as the wind passeth over it, it is gone; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever, upon them that fear him; and his righteousness unto their childrens children:

Even unto such as keep his covenant, and think upon his commandments to do them.

The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

O praise the Lord, ye angels of his; ye that excell in strength; ye that fulfill his commandments, and hearken to the voice of his words.

O praise the Lord, all ye hosts; ye servants of his, that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul; praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

ACTS of Resolution to lead a NEW LIFE.

I. **I** Renounce, O Lord, the devil, and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; henceforth I resolve to serve none but thee; and to make it the whole concern of my life, to keep thy commandments. I am now preparing to renew my baptismal vows, which, alas! I have hitherto so often violated: I thank thee, O heavenly Father, for the gracious opportunity; and by thy help will keep it inviolate all the future days of my life, and live hereafter as entirely devoted to thy love.

II. O my God, I dedicate myself to thee this day: I offer unto thee my senses and passions, and all my faculties; I offer thee all my desires, all my designs, all my studies and endeavours: all that I have, or am, I offer up entirely to thy service. Lord, sanctify me wholly, that my whole spirit, soul and body, may become thy temple. O do thou dwell in me, and be thou my God, and I will be thy servant. Tho' I am able of myself to do nothing that is good, through thy strength I can do all things. O perfect thy strength in my weakness; let thy holy spirit purify my corrupt nature; succour me in all temptations, and assist me in all my religious duties. Hold thou up my goings in thy paths, that my footsteps slip not: give me that victorious faith, which overcometh the world; and let thy preventing and restraining grace always preserve me. To thy keeping I commit my soul; O cover thou me, in the day of battle,

O

against

against my spiritual enemies; and so conform my whole life to the example of my blessed Saviour, that, at the dreadful day of judgment, I may find mercy through his merits, who liveth and reigneth with thee, and the Holy Ghost, one God, blessed for ever. *Amen.*

Directions.

Observe the directions on Monday Morning, page 159.

MEDITATIONS

On the first obstruction to holy resolutions,

Which is a distrust of God's mercy upon the account of the greatness or number of our sins.

I. **O**NE of the most dangerous temptations to continue in a sinful course, is a distrust of God's mercy, and despair of pardon; a most uncomfortable state of mind, to which the devil labours to drive men, when their consciences reproach them, and they feel a dead weight of guilt lie heavy upon their minds: such was the case of *Cain*, such that of *Judas*; upon this rock sometimes God suffers wicked souls to suffer shipwreck, and leaves them to all the terrors of his threatnings, and their own wickedness; so in his just judgment punishing one sin with another. For this despair plunges them into all manner of evil; it stops the influences of divine grace, and cuts in sunder those cords of love, by which God draws men to himself; it represents repentance and amendment, as remedies that come too late, and cannot be applied with any effect; and abandons the sinner to the commission of all uncleanness with greediness; contrary to this scripture, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked may turn from his way and live: if he turn from his sins, and do that which is lawful and right, none of his sins that he hath committed shall be mentioned against him; he hath done that which is lawful and right, he shall surely live." Therefore thou sparest all because they are thine, O Lord, thou lover of souls. And, that this is a very just inference God himself hath informed

us, by laying it as the ground of his solemn protestations, that he hath no pleasure in the death of a sinner; and that all souls are his: intimating, that it is contrary to all reason and equity, to suppose him delighted with the destruction and misery of that, to which himself gave a being.

II. Thus we see it is in nature, that every man hath more than ordinary tenderness for those things, which derive themselves from him. The very houses of our own building, the very trees of our own planting, give us a more sensible delight, and we are more concerned for their preservation, than we feel for others ready provided to our hands. Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb? yea, they may forget, yet I will not forget thee, saith the Lord. So short of God's kindness is even a mother's love! So great assurance of grace and forgiveness may we children promise ourselves from God's being our father! But still we have a greater demonstration of this love behind; "God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but should have everlasting life." In this God commendeth his love towards us, that while we were yet sinners, Christ died for us: that, in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Jesus Christ. This is the constant strain of the New Testament. And what inferences can be better drawn from it, than those, which we find ready drawn to our hand by *St. Paul*? He that spared not his own Son, but delivered him up for us all; How shall he not with him also freely give us all things? and again, If when we were enemies we were reconciled to God by the death of his Son, much more being justified, we shall be saved from wrath; and thus reconciled, we shall be saved by his life.

III. Therefore let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon; no people, no person, no

time or season is excepted. No kind of sins, though never so heinous and horrible, are excluded: all his transgressions that he hath committed, they shall not be mentioned unto him. Wash ye; make ye clean; put away the evil of your doings; cease to do evil; learn to do well. "Come now and let us reason together, saith the Lord; tho' your sins be as scarlet, they shall be as snow; tho' they be red like crimson, they shall be as wool." Thus we see all qualities and conditions of men, how manifold, how contemptuous soever their transgressions have been, are contained within these exhortations to repentance and promises of remission. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with a pure water: let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another, to provoke unto love, and to good works. In which exhortation the apostle plainly signifies, that any sinner whatsoever, who shall resolve to purge himself from all his past guilt, and shall employ the remainder of his life in charity and good works, may boldly and with great assurance approach to Almighty God; and shall not fail of remission and a very kind reception. And,

IV. If this be the true state of the case, what reason can any man have to despair? why should any sinner cast away that soul, which God hath shewed himself so very desirous to save? what a lamentable thing is it, to see so many christians languishing under the burden of their sins, and abandoning themselves to all manner of careless and dissolute living (which by the way is the true notion of despair) upon this unreasonable and senseless imagination, that they are gone so far already, and sunk so deep in sensuality and the habits of vice, that it is impossible for them to amend, or in vain for them to think of succeeding by such a change of life? Art thou, says St. *Chrysostom*, bred up in a *false religion*? think upon the *wisemen of the east*. Art thou an *unjust person*? think upon the *publican*. Hast thou lived in *uncleanmess*? think upon the *harlot* taken in the act of adultery.

tery. Art thou a *murderer*? consider the *thief* upon the cross. Art thou a *profane* person? think upon St. *Paul*; once a blasphemer, but afterwards an apostle; once a persecutor, but afterwards a preacher of the Gospel; once a tare, but afterwards converted into good wheat; once a wolf, but afterwards a shepherd; once lead, but then changed into gold; once a pirate and robber, but afterwards a careful pilot; once a destroyer, but afterwards a planter of God's vineyard; once a puller down, but afterwards an eminent master builder of the church. Say not therefore, in bar to thy repentance, I am a blasphemer, or a persecutor, or a man of impure life; you have instances of all the kinds before you, and a safe port to escape shipwreck by; do not therefore frame to thyself vain excuses, or pretend difficulties where there are none: If thou hast sinned, repent; if thou hast sinned a thousand times, repeat thy repentance as often. This is the balm I would pour into thy wounds; and this will assuage all the anguish of them.

V. I know the shame and despondency of a polluted and self-condemning conscience: the devil stands at thy elbow, whetting his sword to destroy thee, and suggesting these fatal and terrifying accusations; "Thou hast spent thy youth in riot and sensuality; thou hast squandered away thy time; thou hast been a fornicator, an unjust, a covetous, a perjured, a prophane and blasphemous wretch; and what hope canst thou have of being saved after all this? no, no, thou art lost for ever, and therefore since there is no redemption, make the best of that little life thou hast left, live in jollity, and indulge thy lusts; and never disquiet thyself with fruitless thoughts of amending, when it is too late." This is the devil's advice to profligate men; but I advise the direct contrary: I say thou art not so far gone, but that thou mayest yet recover thyself. If thou hast been a fornicator, thou mayest still be clean. If thou hast committed adultery, thou mayest yet be forgiven. If thou hast fallen, thou mayest rise again. Thy repentance, in comparison, is but small; but the goodness

of thy Lord is exceeding great. If thou hast been a murderer, be sorry and repent. If thou hast been covetous and unjust, make restitution, and grow wiser and better for the time to come. If thou hast lived in adultery, do so no more. If thou art grievously wounded, seek diligently for a cure; while there is life there is hope: though thou art come to thy very last day, to thy sick bed; though thou begin to draw thy breath short, yet even then repent: the mercies of God are not limited to any time; and though thy hours be few, his mercies are many and great. But

VI. You will say, How can this be? my wounds are mortal, and putrified; and Can I be healed in an instant? Yes you may; you may be sorry, and confess from the heart; and if you do your part, God will do the rest. Betake yourself to prayers and alms, and all that your present circumstances are capable of; and do not ask, How these are possible to succeed? It is God that works; and Do you expect I should give you an account of his doings, whose works are past finding out? Almighty Power is concerned in your recovery; and Do you despair of the effect? Even in the cure of your bodily health, your physician applies remedies; and you must rely upon his skill, and submit to his methods, without inquiring how they operate. How absurd is it then to trust to the skill of a fellow servant, and a creature like yourself, and at the same time to distrust the ability and kindness of your Lord and Creator, who giveth every blessing we receive? Leave off your doubts, and wonder, and stand amazed, and magnify this spiritual physician. Shall God be disposed to put away thy sin; and shall the guilt of any sins be too great for his mercy? Yet I would not be misunderstood in this argument; my meaning is not to encourage carelessness, or the vain confidence of those who wilfully persist in sin to the very last: I only purpose to give you just notions and hopes of God's marvellous goodness, and to prevent those men falling into despair, who do truly and earnestly repent, and are heartily sorry for their sins; for none of these are lost, if they do not give themselves up for lost; and so are discouraged from doing their duty to God.

Directions.

After you have refreshed your soul with the comfortable subject of this meditation, kneel down and say the prayer on page 68.

A Prayer for Power to live by Faith in CHRIST and in the Divine Promises.

IT is the command of our Saviour, that they who believe in God, should believe also in him; as the only Mediator with the Father, I do sincerely believe in him, and therefore I beseech thee, O Lord! leave me not destitute, nor permit me at any time so to be tempted, as to add to my offences a despair of thy mercy, which in Jesus thou art pleased to tender even to the most sinful and unworthy. Give me thy Son to save me; and give me thy Spirit to draw me to him, and enable me to take hold of him, and rely upon him, and to believe in him, to the saving of my soul. O make me more acquainted with thy way of saving sinners, by *Jesus Christ*: and help me to acquiesce in it, and to submit to the righteousness of thee my God; seeing thou, O God of all grace, justifiest sinners freely by thy grace, not for the worth of our works, but for the worthiness of thy Son, through the redemption that is in Jesus Christ. O may it be given unto me, to believe on him, and to repose all my trust in him: that believing I may have life through his name. It is thy gracious promise, O Lord, to blot out thy people's transgressions, for thy own sake; and to heal their backslidings, and not remember their sins; nor let sin have dominion over them: yea, to have mercy even upon the wicked and the unrighteous man, forsaking his way, and his thoughts; and abundantly to pardon; to give to thy servants a new heart and a new spirit; to teach them and quicken them; to put thy spirit within them, and cause them to walk in thy statutes, and to keep thy judgments, and do them; to perform the good works in them; and though they fall, to uphold them with thy hand, and to let none pluck them out of it; yea to put thy fear in their hearts,

hearts, that they shall not depart from thee, and to preserve them to thy heavenly kingdom; and give unto them eternal life: O let me believe, that I, even I shall see it: what time I am afraid, let me trust in thee; and give glory to thee in believing thy gracious promises, though I know how unworthy I am to have them accomplished upon me. Let me lay up thy kind words of promise, O my Father, as the richest treasure, and confide in them as the surest tenure; accounting nothing so firm as what God hath said, and despising all wealth and honours, and pleasures of the world, in comparison of thyself, and thy Son, and thy Spirit, thy love, and thy grace, and thy glory; which I earnestly beg of thy bountiful hands, for Jesus Christ his sake. *Amen.*

Directions.

Observe the directions for Monday Morning, page 163.

Thursday Evening.

DIRECTIONS.

Observe the directions for Monday Evening on page 163.

EJACULATIONS.

THE Lord is my light and my salvation, whom then shall I fear? the Lord is my strength, of whom then shall I be afraid?

Thou hast made known to me the way of life; thou makest me to understand wisdom secretly, and thou hast broke my bonds in sunder; therefore will I offer unto thee the sacrifice of thanksgiving, and call upon the name of the Lord.

Blessed are the undefiled in the way, that walk in the law of the Lord; yea blessed are they that seek him with their whole heart.

Direct.

Directions.

Observe the first directions on page 164.

A Prayer for Obedience to God's Commands.

O Holy and gracious God, who invitest me to thy service by the most affecting arguments, and powerful engagements; because thou knowest that my eternal happiness depends upon my obedience here; and thou art unwilling that any soul thou hast made, should perish: grant that I may so consider my ways, as to turn my feet unto thy testimonies. Thou persuadest and callest me to thyself by the gospel of thy blessed Son, by the voices of the holy apostles and prophets, by the exhortations of thy ministers, by the manifold dispensations of thy providence, and by the secret motions and incitements of thy Holy Spirit: O let not all these blessed means of grace be lost upon me; but let me return to thee, who carefully seekest me, whilst I am straying from thee; and waitest my return, that thou mayest be gracious to my soul. How then shall I escape, if I neglect so great salvation? By thy grace, O God, make my heart tender, and give me a quick understanding in the fear of the Lord; that I may readily observe, and as willingly comply with every motive to my duty; that thy goodness may draw me, and thy power may awe me to obedience, considering both the terrors of the Lord, and his infinite mercies: That so, by all the manifold methods of thy wisdom and goodness, thy grace and providence, I may at last be conducted safe through this dangerous state to everlasting bliss and happiness, through the merits and precious ransom of Jesus Christ, the great Saviour and Redeemer of all mankind. *Amen. Our Father, &c.*

Directions.

Now rising from your knees, lift up your heart unto the Lord and say:

P S A L M.

Bring unto the Lord, O ye mighty, bring young rams unto the Lord; ascribe unto the Lord worship and strength, Give

Give the Lord the honour due unto his Name; worship the Lord with holy worship.

Come ye children, and hearken unto me; I will teach you the fear of the Lord.

What man is he that lusteth to live, and would fain see good days:

Keep thy tongue from evil, and thy lips that they speak no guile.

Eschew evil and do good, seek peace and ensue it.

Flee from evil and do the thing that is good, and dwell for evermore.

Stand in awe and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness; and put your trust in the Lord.

Glory be to be Father, &c.

As it was in the beginning, &c.

Directions.

See and observe the directions on page 81.

MEDITATIONS

On the PRETENDED DIFFICULTIES of a good Life.

I. **T**Hose who have been so deeply entangled in the snares of Satan, and seem to have a great part of life still before them, he persuades to consult their present ease; to be careful how they engage in the practice of christian virtues, by representing religion under a false light, as a difficult, unpleasant, and very painful undertaking; full of melancholly, and void of all comfort; that which destroys good society, robs them of all mirth and enjoyment of themselves and the world; exposes them to perpetual anxiety and vexation of mind, and enjoins severities, by no means supportable, to such bodies, such education, and such inclinations and customs as the generality of mankind carry about them, and have been all along bred up in, without fear or remorse.

II. **Now**

II. Now here I shall take the liberty to affirm, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. All these frightful ideas are an artifice of the enemy, contrived to discourage and deceive, and destroy us. Our Lord hath told us most truly, that his yoke is easy, and his burden light; and St. *John*, for our comfort, declares, That his commandments are not grievous. So that when the heart of the weak and fearful christian misgives him, upon the approach of temptations, and the sense of his own inability to resist them, it is only because his own negligence hath hindered him from tasting those heavenly refreshments and powerful succours, with which Almighty God never fails to sustain those faithful combatants, who are willing and ready to enter the lists, and fight manfully under his banner. St. *Paul*, who had proof of these advantages, gives another account of the matter; and, after reckoning up all the hardships which could render this service hottest, shouts forth with triumph, and puts into every christian's mouth this great truth, "In all these things we are more than conquerors, thro' him that loved us;" and then he proceeds to that noble protestation, That neither death, nor life, nor angels, nor any other powers, nor things present, nor things to come, nor any creature whatsoever, should be able to separate him from the love of God, or make him abandon his service; and this, upon the confidence of that assistance, of whose spiritual efficacy he sticks not to affirm, that he could *do even all things, through Christ strengthening him.*

III. I would ask any man, who scares himself with fantastical images of invincible difficulty, for what purpose he thinks Christ came into the world? Why did he take our flesh; and labour; and suffer; and bleed; and die for us? Why does he intercede so earnestly with the Father; and appoint his sacraments for conveyances of grace into our souls? Why did he send his spirit, and publish his gospel? What are those good tidings, which the gospel imports? What mean those terms of grace and mercy, so often inculcated? Does not all this infer deliverance from our sins?

from

from sins past, by the death of our blessed redeemer; and from sins to come, by the same death, and the helps of his grace shed upon us more abundantly than before. So that to deny it, is in effect to deny the whole gospel: and, if any one supposes it impossible for him to get the better of his sins, he plainly supposes that all Christ hath done and suffered for him, and all mankind, hath been done and suffered in vain.

IV. I think it not amiss to shew what particular supports men have, or may have in this business, if they be not wanting in the due seeking and applying them. The *first* of these, is the infusion of his grace into their souls, which strengthens them in temptations and distresses, the force and efficacy whereof is such, that it works a thorough change, many times, in the whole state of the soul influenced by it. God gives his people a new heart, and puts a new spirit within them by this means, causing them to walk in his statutes, and to keep his judgments, and to do them. Thus St. Paul, speaking of the conquest over the sensual principle within us, says, We know this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin; where, by the *old man*, and the *body of sin*, the apostle means our *rebellious appetites* and *passions*: and these are therefore said to be crucified and destroyed with Christ; because by his death we obtain grace and power to resist and mortify these appetites. Thus shall these disorderly passions be, as though they were not; that is, they shall prove no hindrance to our salvation: for these desires and passions are, like wild beasts, fierce and furious in their own nature, and bent upon rapine, and mischief, and destruction; but when mastered and tamed, as by God's grace and our own diligence our appetites and passions may be, they become exceeding useful and necessary, and a whet and spur to our virtues. It is then to no purpose that the slothful man cries out upon a lion in the way, and pretends the strength of his passions; the weakness and corruption of human nature; the tenderness of his constitution, and his inability

inability to sustain the hardships and laborious exercises of strict piety and virtue: These and whatever other allegations are customary upon the occasion, how gravely and solemnly soever urged in his own vindication, are all mere excuses, trifling, false, dishonourable excuses; detractions from the merits and efficacy of *Christ's* death, who is dead in vain, if he has not rescued us from the slavery of our lusts, and rendered our duty more pleasant and easy, and practicable, than before.

V. A second thing, which contributes much to ease *Christ's* yoke and to lighten his burthen, is a fervent love of that God, whose commandments we undertake to obey. If the merchants run all hazards for the love of gain; if hunters are beat out of the field by no weather, for love of sport; if soldiers march up to the mouth of a loaded cannon, for love of booty and glory; if men can love the creatures so vehemently, that great labour shall seem easy, nay, that they shall cease to seem labours, and be courted as pleasures; how much more shall the love of good men towards God, the best, the only perfect object of their affections, make all those pains easy and comfortable, which are taken with a design to please him here, and in order to a full and eternal enjoyment of him hereafter. He that truly loves God, hath a feeling of what I say; but if I chance to speak to a languid and cold heart, no wonder if he do not understand me. Thus we find *Christ* telling his disciples; "If ye love me" keep my commandments; and he that hath my commandments, and keepeth them, he it is that loveth me; "and, if a man loves me, he will keep my words: he that loveth me not, keepeth not my sayings." And St. *John* expressly speaks to the same purpose; This is the love of God, that we keep his commandments, and his commandments are not grievous: They are not grievous to one that loves him. This single consideration renders them otherwise; because he studies to please God above all things, and so gets quit of that, which makes every action burthensome, that is, the doing it against a man's inclination, and good liking.

VI. Christ, says a pious author, calls to us, saying, "Take my yoke upon you, and ye shall find rest to your souls:" this invitation is strange and *new*; but it is made by one, who makes *all* things *new*: He, that takes a yoke upon him, finds rest; he, that leaves all, gains a hundred times as much. So in the Old Testament, God said to *Abraham*, "Sacrifice thy son whom thou lovest, and thus shall all nations be blessed in thy seed." In offering *Isaac*, *Abraham* did not *kill*, but *sanctify* him. If then thou art called upon to offer up thy *Isaac*, thy *joy* and *delight*; be not afraid to obey the command. Whatsoever construction nature may put upon the matter, depend upon the promise; the *ram*, and not *Isaac* shall die; thy true joy shall not perish, but thy depraved affection, whose horns are entangled in the thicket of cares and troubles, and cannot continue in thee without great allay, and much anxiety. God proves thy sincerity, and thy love for him, as he did *Abraham's Isaac*, thy spiritual delight, shall live; only this must be bound upon the wood, that thou mayst glory, not in thine own flesh, but in the cross of thy Lord; by whom thou art crucified indeed, but crucified only to the world; for unto God thou livest still, and livest much more truly than thou didst before: And so much for the *second* hindrance to holy resolutions.

Directions.

Here add the prayer on page 68, and then say as follows:

A Prayer for Grace to serve the Lord with Gladness.

O My God, thou art a Lord that hast pleasure in the prosperity of thy servants, and thy servants have the greatest reason to be most highly pleased in the performance of thy service. It is good for me to draw nigh to God, in whose presence is fulness of joy. The hearts of them may rejoice that seek the Lord; for thou dost not employ us, but to oblige us; not for any advantage to thyself, but only for our own greatest good every way, that it may go well with us, both here and for ever. O my Lord, I am full of trouble and confusion, that ever I should be so listless, as I have been, to thy blessed work;

work; and so lifeless in it, to the dishonour of thy name, and the reproach of thy service; as if I had a hard master and a doleful work. O that I should bear as a burden, that which should be the solace of my life, and the rejoicing of my heart! Forgive me, I beseech thee, good Lord, all this which I bewail before thee; and heal the indisposedness in me, which makes thy service a weariness to me; and so renew my spirit, and draw and join my heart to thy blessed self, that I may not serve thee as out of compulsion, but inclination: O rid my mind of that tormenting dread, which makes me uneasy in the service of my Lord; and give me a heavenly heart, set upon the heavenly business, and such a mighty love, as may sweeten all my obedience; that I may not account it grievous or tedious, but my soul's satisfaction, and exceeding joy. O let me not serve thee, my God, with the spirit of bondage, as a slave; but with the cheerfulness and gladness of an ingenuous child, sitting down with delight under thy shadow, delighting myself in the Lord, and so pleased with thy work, that my services may also be pleasing in thy sight, thro' Jesus Christ. *Amen.*

Directions.

Here carefully observe the directions on the top of page 168.

Friday Morning.

DIRECTIONS.

Observe the directions for Monday Morning on page 159.

EJACULATIONS.

I Will continue in prayer, and watch in the same with thanksgiving.

I will not be weary in well-doing: for in due season I shall reap, if I faint not.

He that shall endure unto the end, the same shall be saved.

Direct

Directions.

Here confess yourself to Almighty God, and observe the directions before the psalm on page 159.

PSALM.

BEhold! happy is the man, whom God correcteth: therefore despise thou not the chastening of the Almighty.

For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

This I call to mind; therefore have I hope.

It is of the Lord's mercy that I am not confounded: because his compassions fail not.

They are new every morning, great is thy faithfulness.

The Lord is my portion, saith my soul; therefore will I hope in him.

The Lord is good unto them that wait for him; to the soul that seeketh him.

It is good that men should both hope, and quietly wait for the salvation of the Lord.

For the Lord will not cast us off for ever.

But though he cause grief, yet will he have compassion, according to the multitude of his mercies.

For he doth not afflict willingly, nor grieve the children of men.

Therefore, O my soul, despise not thou the chastening of the Lord, neither be weary of his correction.

For whom the Lord loveth he correcteth, even as a father the son, in whom he delighteth.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for a Contempt of temporal Good and Evil.

O Eternal Father, who gavest thine only Son to redeem mankind from the slavery of sin and satan, and by his word and example, to teach us the way to that blessed state for which we were created; grant, I most humbly beseech

teech thee, that the continual memory of his sufferings and bitter passion may raise in my heart an utter contempt of the goods I here meet with, and of the evils I at any time endure, compared to the joys, which I hope to attain at thy right-hand, through the same Jesus Christ, my Lord and Saviour. *Amen.*

Directions.

Here observe the directions for Monday Morning on page 161.

MEDITATIONS

On the Fear of Persecution and Affliction.

I. **T**Hough outward *persecutions* and *afflictions* are limited to times and places, and more or less in some or others; yet is there no season, nor part of the world, in which religious men do not meet with some contradiction and trouble, both in body and mind. God ordains and makes use of this as a means of drawing us closer to himself, and of weaning our affections from the world of woe.

II. Sufferings are the lot of all good men; man is born to trouble, as the sparks fly upwards. Of this, one would imagine, there should need little proof, after our blessed Saviour hath so solemnly warned his disciples, and in them, all his faithful servants, that *in the world they shall have tribulation*; and accordingly hath commanded them to *possess their souls in patience*; that is, to provide for the bearing adversities with constancy and a firm resolution. Again, our life is stiled a warfare upon earth; and man's days are said to be few, and full of misery. Within, are the rebellious motions of depraved appetites, and those strugglings of the mind, which keep up a perpetual sedition in our breasts, and make them always the seat of war. Without, we have the world and the devil ever assaulting us, by all manner of means; sometimes flattering us with deceitful promises; sometimes terrifying us with angry menaces; sometimes playing the part of fair and open enemies; at others, betraying us in the disguise of treacherous friends. But it is

the *christian's* proper business, to contend with all these manfully: he vows at his baptism to do it: and upon his perseverance and victory depends the crown of his everlasting salvation. And that this, in fact, hath always been so, the examples of the most renowned saints, from the beginning of the world, abundantly testify: They were tortured; they were mocked; they were scourged; they were imprisoned; they were stoned; they were sawn asunder; they were slain with the sword; they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented. The very captain of our salvation was made perfect through sufferings; and this *Christ* himself hath laid down as a general rule, "That if any man do not take up his cross, and follow him, he cannot be his disciple;" which plainly intimates that every man will meet with afflictions of his own, to exercise his meekness and patience; and that the following of a leader in these virtues, is the only method by which salvation can be had. This dispensation is highly reasonable, because it increases our virtue in this life, and by consequence our glory in the next. Our blessed Lord pronounceth those happy, who are persecuted for righteousness sake; because theirs is the kingdom of heaven: and again, Blessed are ye, when men shall revile you, and persecute you, and speak all manner of evil against you falsely, for my name sake; rejoice, and be exceeding glad, for great is your reward in heaven.

III. Another reason for this dispensation is, to draw us, by this means, from the love of the world; which, as St. *James* observes, is at enmity with God. He weans us by embittering our delights. Again; affliction is a most admirable medicine for healing our spiritual diseases, and restoring those to health, whom gentler applications would have no effectual operation upon. This opens our eyes, and works off those films and scales of spiritual blindness, contracted by long ease and uninterrupted prosperity.

IV. It is likewise an admirable preservative against contracting the like guilt in time to come: It makes men sensible whom they have offended; how dangerous it is to provoke

voke the anger of God; how fearful a thing to fall into his hands. This *David* confirms by his own experience. It is good for me, says the royal prophet, that I have been afflicted, that I might learn thy statutes: before I was troubled, I went wrong; but now have I kept thy law.

V. By persecution and affliction, and the experience of his goodness under them, God designs to confirm and embolden us in his service; it strengthens our *faith*, by awakening us into a consideration of the wise reasons, why God permits these hardships; and by presenting to us the precious promises of his present assistance, and our future reward. It confirms our *hope*, by the experience of his power and goodness; and it puts *David's* song into our mouths, God is our refuge and strength, a very present help in trouble; therefore will we not fear: though the earth be moved, and though the hills be carried into the midst of the sea, and the mountains shake, we will not be afraid.

VI. It also assures us, that God will not forget our labour of love; but that they who suffer with him shall most certainly reign with him. And what an advantage; what a support is this, to consider, that in the utmost perils, nay, even in death itself, we have this Almighty Friend to stand by us, and carry us through! For (as St. *Augustine* most truly observes) God *never forsakes any man, who does not first forsake him*. Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

VII. If then the load be heavy; yet let us consider, we have not far to carry it; and we are sure to be richly paid for our pains; and therefore we should strain hard, rather than lose such large wages for so little labour. What can we desire more? our Lord comforts us under our afflictions; he enables us to hold it out; takes care of the main chance for us; and, after refreshing us with his gracious presence, he is preparing to wipe away all our tears, and to place us in the perfect tranquillity of his blessed kingdom. And our own experience will one day make it evident beyond all contradiction, that upon these, and several

other accounts, the sufferings of this present time are not worthy to be compared with that glory, which shall be revealed when the Lord cometh to judge the earth, and to reward every one according to their works.

Directions

Here add the prayer after meditation, page 68, and then say:

A Prayer for Strength in time of Persecution or Affliction.

O Lord, though I am in great and sore trouble, yet I am not without hope before thee; for there is no calamity or misery of my life, but thou art able to relieve it; and thou hast promised to deliver thy faithful servants out of all adversity. Many are the troubles of the righteous; but the Lord delivereth him out of all. The wounds thou givest to thy servants are the stripes of a friend; thou scourgest them, and at the same time supportest with thine hand, and appliest medicine to heal their sickness. Thou intendest my greater spiritual benefit by my afflictions, and when I am made better by thy corrections and my sufferings, then thou removest thy rod, and turnest the countenance of thy grace and favour towards me. And I must confess, that my utmost sufferings in this life are not equal to my sins, nor worthy to be compared with the glory, which shall be revealed and conferred upon those that patiently endure them. Grant me, O Lord, that perfect hope in thy goodness and fatherly kindness, under all the troubles of my life, which may be an anchor to my soul; and keep it firm and stedfast in all the waves and dashing billows of affliction; that my faith may never waver, nor my love to thee my God grow cold, or be wearied out by temptations or afflictions, remove from me all tediousness of spirit; and grant, that I may go on chearfully in the way of my duty; and may ever have mine eyes stedfastly fixed upon him, who is made perfect through sufferings; who is my hope, and the finisher of my faith, and who has given this comfortable exhortation to all his disciples; Let not your heart be troubled, neither let it be afraid; ye believe in God,

God; believe also in me. So evermore give me this faith in thyself, and thy blessed Son, which I most humbly beg in the name and merits, and in the words of the same thy Son Jesus Christ the righteous, saying, *Our Father, &c.*

Directions.

Here, if time will permit, repeat the Penitential Litany on page 181, and conclude with the responses and prayers that follow it on pages 185, 186, and as directed on page 163.

Friday Evening.

DIRECTIONS.

Observe the directions for Monday Evening on page 163.

EJACULATIONS.

LORD, I am not high minded; neither will I trust in uncertain riches, but in thee, my God.

I love not the world; neither the things that are in the world.

I am careful for nothing; but in every thing by prayer and supplication, with thanksgiving, I will make my requests known unto thee, my God!

Directions.

Here confess yourself unto Almighty God, and follow the directions on page 164.

PSALM.

GIVE not yourselves unto vanity: if riches increase, set not your heart upon them; for vanity shall be your reward.

Set your affections on things above, not on things on the earth; and lay up for yourselves treasures in heaven.

Here we have no continuing city; but we seek one to come.

Whoſoever will be a friend of the world, is the enemy of God: ye cannot ſerve God and mammon.

Man walketh in a vain ſhew, and diſquieteth himſelf in vain; he heapeth up riches, and cannot tell who ſhall gather them.

Thou fool, perhaps this night thy ſoul ſhall be required of thee, and then whoſe ſhall thoſe things be, which thou haſt provided?

Wherefore do you ſpend your labour for that which ſatiſfieth not? What profit hath he that hath laboured for the wind?

Ye are careful and troubled about many things; but one thing is needful: therefore take care of that good part, which ſhall not be taken away from you.

What is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? Or, what ſhall a man give in exchange for his ſoul?

Glory be to the Father, &c.

At it was in the beginning, &c.

A Prayer for Heavenly-mindedneſs.

O Lord God of truth, the only ſource and foundation of our happineſs, thou haſt made this world for our uſe, but not for our final enjoyment; ſuffer not therefore my mind to reſt, nor my affections to ſettle on any thing here below; becauſe there is nothing here able to ſatisfy the ardent deſires of my ſoul; if I were never ſo full of the goods and comforts of this life, my ſoul would ſtill be empty, and, in the miſt of all that plenty, I ſhould be in want. Let thy providence therefore, O God, inforce upon my mind, ſuch powerful convictions of the vanity and inſufficiency of thoſe ſeeming goods, and worldly pleaſures, which by falſe and lying ſhews have ſo often deluded and impoſed upon me; that I may from henceforward turn away mine eyes from theſe vanities, towards thee my God, the real fountain of all good; and that, inſtead of gratifying the deſires of my fleſh, I may take pleaſure in denying and ſtifling them; placing all my hopes in heaven,
and

and all my delight in doing thy will; for he that doeth the will of God abideth for ever. And when the world shall pass away, and all the beauties of it; thou, O Lord, wilt be the strength of my heart, and my portion for ever, thro' Jesus Christ. Amen. Our Father, &c.

Directions.

See and observe the directions on page 81.

MEDITATIONS

On the LOVE of this WORLD.

I. **T**HE love of the world is at the bottom of all. This is an universal evil, diffused every where, and lurking in many hearts, where it least appears; and its malignity is so mortal, that St. *John* hath taken particular care to dissuade christians from entangling themselves in the love and affairs of the present world. He argues against this evil, first, from a consideration how very fleeting and uncertain all its joys are; and then descending to particulars, he reduces the substance of them all to three heads; which he terms the *lust of the flesh*; and the *lust of the eyes*; and the *pride of life*.

II. Where, by the *pride of life*, we understand vain-glory, or an inordinate desire of being thought and spoken well of, esteemed, applauded, and praised by men. When this is proposed as a man's chief end, tho' there is scarce any thing more common, it is certain there cannot be a greater and more exquisite folly; for what real value can there be in a thing so changeable as that must needs be, which depends upon the inconstancy and capriciousness of other mens humours? that pulls down one, and sets up another, without any merit or reason? that makes a man great and little, or nothing at all, good or bad, in a moment, and at pleasure? Of this, the world never had or could have so pregnant an instance, as our blessed Saviour: Some said, he was a *Samaritan*, and had a devil, Why should they hear him? Others, that he was a great prophet, and spoke as

never man spake: Some were convinced that he was a teacher come from God, because no man could do the miracles that he did, except God were with him: Others again were no less peremptory, that he could not possibly be of God, because he wrought miracles on the sabbath-day. The multitudes on the *tenth* day of the month conducted him to the holy city with all the ceremonies of respect, and shouts of triumph; and on the *fourteenth* of the same month those very multitudes were instant with loud voices to have him crucified; and preferred a *robber* and a *murderer* before their late adored *Son of David*, and their *King* coming in the name of the Lord. If then this innocent, this holy person, this preacher and pattern of righteousness, this worker of miracles, was no better dealt with; what security, what confidence can any man, infinitely inferior to him in desert, and blemished with failings and faults innumerable, have of better treatment?

III. Verily every man living is altogether vanity. What is more extravagant, or more absurd, than to neglect the service of God for any thing the world will say or think of us? What will it signify to us in the next life how people censure or commend us here? Allow this but one serious and impartial thought, and then I will venture to appeal to thy own conscience, whether the world, and the love of it, in this respect, be not the very abstract of vanity itself.

IV. As to those that desire or covet worldly honour and greatness; let them consider of how fatal influence this is to religion. We need only recollect, how many have sought in vain what we desire; how many have had it, and found no comfort in it; how many have climbed to the highest pitch of it, and been tumbled down again in an instant; and how short these satisfactions fell of their cares, and fears, and sorrows. What is now become of all those princes, those mighty men, in all posts and professions, who once took such joy in their own advancement? Do men so much as talk or think of them? The greatness of a man's soul leaves more lasting impressions behind it, than that of his fortune or promotion. And, who are now so high in
general

general esteem; as those good humble men, who, with *St Paul*, counted all things but dung, so they might win Christ?

V. Nor are they less blameable, who value themselves on their descent or noble birth; which is indeed of some consideration, when attended with virtue, and the fear of God; but without this to recommend it, it is an errant trifle, and not fit to be esteemed either by God or man. Our true pedigree is no where better drawn than by holy *Job*: for, be our family what it will, there is not any of us but may join in that confession: *I have said to corruption, Thou art my father, and to the worm, Thou art my mother, and my sister*: and, if any of us think it below ourselves to own this kindred, the tombs of our ancestors will testify against us. The beginning of all true nobility was virtue; and therefore that which was our predecessors ornament and reward, ought to be a spur to those, who succeed them. Their names and titles, without their deserts, do but reproach their degenerated posterity, and in no degree prevent their being utter aliens to all that is valuable in the family.

VI. Another vanity, contributing to the pride of life, is *worldly wisdom*; such, as the scripture tells us, is foolishness with God. The wisdom of this world is vain, and of no account, except it be subject to the wisdom of God. Much less has any one reason to be proud of gay cloathing. This is the grossest of all vanities; and yet as common as any of them. Cloaths were first contrived for a cover to our shame, and relief against our infirmities; and shame, and bodily infirmities, are both of them the unhappy effects of sin. So that to value ourselves upon this, is as if a beggar should boast of those rags, to which his folly had reduced him. *St Paul's* advice is; If we have food and raiment, let us therewith be content. Not that all distinctions in dress are to be condemned; such as decency and custom require, may be very innocent, when used with humility and modesty: But, to be curious and expensive, and to take a pride in fine cloaths, is both sinful and extremely vain: yet this is generally the case. Men spoil and rob all the creatures

creatures that come within their reach; they take their wool, their furs, their very excrements; they dive into the sands of the sea, and dig deep into the bowels of the earth; and, when they have put on these, which they call ornaments, plundered and borrowed from the vilest of creatures, they then look big, and fancy all this comeliness their own; they conceive high thoughts of themselves, and look for respect from others upon this account; as if that which covers, or perfumes their bodies, were some substantial excellence, inherent in their minds; nay, they carry the matter so far, as often to make the preserving, the putting on, or the want of these things, a pretence for neglecting God's service; a vast expence of time; a turning from better employment; a corruption of the most valuable virtues; and, in short, the bane of a holy resolution, and a truly christian conversation.

VII. By the *lust of the eyes* I understand the pomp and pleasure of riches. Concerning this, St. Paul commands *Timothy*, to charge them that are rich in this world, "that they be not high-minded, nor trust in uncertain riches, but in the living God." And the reason why no confidence ought to be reposed in them is; because, as *Solomon* observes, they cannot profit in the day of wrath; when God afflicts us in this world; or when he takes us out of it; and least of all, when we most want relief, in the day of death and judgment. Then only is the rich man happy, when he hath the grace to make a right use of his riches; who, while the time of his stewardship continues, manages them so prudently, as to make them turn to true account, by being laid out to the honour of God, the benefit of others, and the increase of his own everlasting reward.

VIII. The *lust of the flesh* comprehends under it all those sensual delights, whereby the body is chiefly gratified; such as feasting, merry-making, rioting and drunkenness, chambering and wantonness, and such other entertainments and diversions, as St. Paul denotes by "making provision for the flesh, to fulfill the lusts thereof." And, though many of these be in their own nature lawful, when confined

confined to proper seasons and measures, and limited by such rules, as health and convenience, and decency prescribe; yet are they not only vain, but extremely dangerous, in those excesses, which the men of this world usually covet and indulge them in. To these do the miseries denounced by our Lord belong, "Woe unto you that are full, for ye shall hunger! Woe unto you that laugh now, for ye shall mourn and weep!" For a reckoning we must come to; and how jocund soever we may be now, yet when death and judgment call upon us, assuredly our sensual mirth will be heaviness, and our joy mourning.

IX. Let us therefore consider, that we indulge the pleasures of sin, at our own vast expence; that all neglects of God and our duty, all our wanton and intemperate, our profane and dissolute conversation, will be charged upon us; and let us fear, lest that sentence against *Babylon* be ours: How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. Let the world smile ever so much upon us, its promises are deceitful: How little do we receive of that, which it encouraged us to depend upon? One man flatters himself with the thoughts of sound health, and long life, and behold he is cut off in the midst of his days; another with promotion and a plentiful fortune, and he sinks into contempt and extremity of want. Run over your acquaintance, look into all places, and all conditions, and you shall find city and country, princes and private persons, full of lamentations and complaints: some, for the loss of what they had; others, for the missing what they were in prospect of; a third sort, for not finding their expected satisfaction in what they have attained; all, for being in some sort deluded and defeated: infinite indeed are the cheats of this dissembling world, it is goodly, beautiful, and gay to the eye; but when we come to prove and handle it, it hath no substance or solidity at all. It is, as the prophet says, deceitful upon the weights, and altogether lighter than vanity itself. "O miserable world!" says St *Augustin*, whose griefs are real, but thy delights "counterfeit and empty; thy sorrows and sufferings are
" sure,

“sure, thy pleasures uncertain; thy pains are permanent,
 “thy comforts short, and transitory; thy toils insupporta-
 “ble, thy rewards poor and despicable; thou promisest
 “with all the profuseness of a prince, but payest with all
 “the indigence of a beggar; thy miseries are pure, and un-
 “mixt, without any abatement; thy happiness tempered,
 “and allayed with all kinds of misery.” In fine, it tor-
 ments them that love it, deceives them that trust it, treats
 them worst that take most pains to serve it, and damns
 them to all eternity, who give their hearts up to it: false-
 hood, fraud, and treacherous malice, lie at the bottom of
 all its fair pretences.

Directions.

Here add the prayer on page 68, and then say as follows:

A Prayer for a right Use of the good Things of this World.

THou, O Lord, art the father of mercies, and the au-
 thor of all the blessings I am now, or have at any
 time been partaker of: O let me never have cause to repent,
 that thou hast bestowed them upon me. Vouchsafe me
 such a right notion and esteem of all earthly privileges and
 enjoyments, that I may never be brought under the pow-
 er of any of them; but may constantly use that portion of
 them, thou bestowest upon me, with moderation and
 thanksgiving; and with a ready disposition of mind to part
 with them, whensoever thou shalt see fit to strip me, either
 of the whole or any part thereof; and with such heavenly-
 mindedness, and an eye so moveably fixed on the incon-
 ceivable rewards of the other world, that I may never
 dare to set these in competition with them. Incline my
 heart to a constant longing for another life, and a care
 to lay up for myself a treasure in heaven, by a good im-
 provement of whatever I enjoy here below. Grant that
 I may never be high-minded, nor trust in uncertain riches,
 but in thee, the living God, who givest us all things richly
 to enjoy; that I may be rich in good works, ready to distri-
 bute, willing to communicate, and so may lay up to myself
 a good foundation against the time to come; that I may
 lay

lay hold on eternal life. Make me truly sensible, how impossible it is to serve both God and mammon; and that, if I immoderately love the world, and the things of the world, it is a certain sign, that the love of God is not in me. Be thou my God and my guide in all my concerns; and grant me so to pass through things temporal, that I finally lose not the things eternal. This I beg for thy mercies sake, revealed in thy Son my Lord and Saviour Jesus Christ, who liveth and reigneth, with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Directions.

Conclude your devotions for this day as directed on Sunday Evening, page 147, or as on page 168.

Saturday Morning.

DIRECTIONS.

Observe the directions for Monday Morning, on page 159.

EJACULATIONS.

O My soul, thou hast said unto the Lord, thou art my God, thy goodness extendeth unto me.

Lord, I am not high-minded, I have no proud looks:

I do not exercise myself in great matters, which are too high for me:

But I refrain my soul and keep it low; like as a child that is weaned from his mother; yea, my soul is even as a weaned child.

Directions.

Observe the directions before the psalm, page 159.

PSALM.

A Wake, thou that sleepest in sin; arise from the dead, and Christ shall give thee light.

What meanest thou, O sleeper? arise and call upon thy God; if so be that God will think upon thee, that thou perish not. Or is thy sense deceived, or thy soul in a dream?

Hear

Hear counsel and receive instruction, that thou mayest be wise in thy latter end.

Watch, and pray, that ye enter not into temptation.

See that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil:

Not in rioting, and drunkenness; not in chambering and wantonness; not in strife and envying: but put ye on the Lord Jesus Christ; and make not provision for the flesh, to fulfill the lusts thereof.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.

Woe to them that are at ease; that put far away the evil-day, and cause the seat of violence to come near; that eat the lambs out of the flocks, and the calves out of the midst of the stall, but are not grieved for the afflicted; whose end is destruction, whose god is their belly, and whose glory is their shame; who mind earthly things!

Woe to them that waste their substance with riotous living; that are mighty to drink wine; and the harp and the viol, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands: Therefore hell hath enlarged herself without measure; and their glory, and their pomp, and he that rejoiceth, shall descend into it: How much they have glorified themselves, and lived deliciously, so much torment and sorrow shall be given them!

Woe unto you, that are full; for ye shall hunger! woe unto you that laugh now; for ye shall mourn and weep!

Your feasts shall be turned into mourning, and all your mirth into lamentation.

Away then with your assemblies, revellings, and banquettings; and be not conformed to this world, wherein men are lovers of pleasures more than lovers of God.

God shall bring every work into judgment, with every secret thing; whether it be good, or whether it be evil.

Go not after thy lusts; but refrain thyself from thine appetites.

If

If any man will come after me (*saith Christ*) let him deny himself, and take up his cross daily, and follow me.

Hear this, thou that art given to pleasures, that dwellest carelessly: evil shall come upon thee, and thou shalt not know whence it riseth; mischief shall fall upon thee, and thou shalt not be able to put it off.

God will render unto every man according to his deeds: to them, who, by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life: but to them that obey unrighteousness; indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil.

O that they were wise! that they understood this! that they would consider their latter end!

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer for an humble Spirit.

CAN a man, O Lord, be profitable unto thee, as he that is wise may be profitable to himself? Is it any pleasure to the Almighty, if I be righteous? Or, is it gain to thee, that I make my way perfect? Never suffer therefore any opinion of my own holiness to exalt me, considering that my righteousness, at best, is but as filthy rags; and that instead of being perfect, I am poor and miserable, and blind and naked. When I have done all that is commanded me, I have done but my duty; I am still an unprofitable servant: how much more then ought I to be abased in myself, when I consider my own vileness and imperfections? Defend me therefore, O Lord, from every instance of spiritual pride, whether of knowledge or practice; and give me true humility and modesty in obeying thy will; in hearing and receiving the great things of thy law, the sacred mysteries of thy truth; and never let me exalt my weak opinion above thy divine determinations, or the belief of thy incomprehensible perfections; which thou hast revealed to mankind, in Jesus Christ, who is the express image of thy person, and has declared thy nature: To whom, with thyself, be

be for ever glory and honour, and praise and dominion.
Amen. Our Father, &c.

Directions.

Observe the directions on page 161.

MEDITATIONS

On PRESUMING too much upon God's MERCY.

I. **I**T is incredible, how many different stratagems the devil hath on foot to ruin us; and with what a fatal address he accommodates his temptation to the temper and complexion of every sinner. Some despair of God's mercy; others, in direct opposition to those men, vainly presume upon that mercy, and think it in their own power to revoke and escape their sentence, when ever they please. Lay before them the heinousness of their sins, and the necessity of amendment; and they think all arguments answered with this; "That God is gracious, and willeth not the death of any sinner:" that, as his majesty is, so is his mercy, not only great, but infinite; and therefore not to be overcome by any, though never so abominable, or never so many provocations: that *Christ* hath died for them, and commanded them to trust in his merits, which are an over-balance for all their sins; and, that so long as they put their trust in these, it is not possible for them to perish. In confidence of this refuge, they prolong their wicked courses, and add this worst of sins to all the rest; that they make the goodness of God a foundation for displeasing and acting in defiance of him. But,

II. Let me tell you, that they are in the highest degree injurious to the divine majesty, who make sin to abound, because grace hath abounded; and continue in their wickedness, for that very reason, because his blessed Son hath shed his blood to purge and take it away: For, *mercy* is not the only perfection of this divine nature, and therefore we deceive our own souls, if we so possess them with such notions of his mercy, as quite to forget and disregard his *justice*. All

All the ways of the Lord are mercy and truth; but they are so to such only as keep his covenant and his testimonies; such only have a right to his promises. If a sinner lay hold upon mercy alone, he perishes by presumption; if upon justice only, he sinks into despair. To the presumptuous belongs that warning of the Son of *Isaiab*, concerning propitiation, Be not without fear to add sin unto sin. Say not, His mercy is great, he will be pacified for the multitude of my sins; for mercy and wrath come from him, and his indignation resteth upon sinners. Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of God come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. God is compassionate, and ready to forgive; he waits long for our conversion, and does not cut us off in the middle of our sins; but we should have an awful remembrance that it has been seen, where the longer he forbears, the heavier has been his punishment at last; and so will ours be, if not prevented by a timely reformation of our lives. The greater his patience, the more unpardonable is our neglect; and therefore we ought by no means to make any delay, but to accept and lay hold of his grace, while the day of grace lasteth. This is the pattern *St. Paul* hath set us, who puts the case with some vehemence and indignation, as if it implied a more than common degree of insensibility to be guilty of it: "Despiseest thou, says he, the riches of his
 "goodness and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?
 "But, after thy hardness, and impenitent heart, treasurest
 "up unto thyself wrath against the day of wrath, and revelation of the righteous judgments of God?"

III. There is but one way to prevent this terror and desolation, which is, by drawing near to God; which if they shall still refuse to do; Lo, they that are far from thee shall perish. The countenance of the Lord is set against them that do evil, to root out the remembrance of them from off the earth. Who, that consider these things, will not find themselves obliged to confess with *Moses*, that God is a

Q

great

great God, a mighty and a terrible God; and with *St. Paul*, that it is a fearful thing to fall into the hands of the living God? Though mercy be triumphant, yet is not justice laid asleep; but strange effects of it are offered to our observation daily. Consider how many millions of wretched souls are still permitted to remain in darkness; how many whole nations, where the light of the gospel once shone in its brightest lustre, are now relapsed into their primitive night of ignorance and sin? How many, even among christians, are entangled in dangerous and fundamental errors? How many among those, who believe aright, dishonour their christian profession by heathenish lives? This will shew the streightness of the gate, and the narrowness of the way, that leads to heaven, and how few there be that go in thereat: and why so few? not because sufficient provision is not made for every man, for Christ hath given himself a ransom for all; but because much the greater part render themselves unworthy of that salvation, and thrust it away from them, by refusing to comply with the commands of repentance and holiness; the indispensable conditions, without which no man ever did, or ever can see the Lord. If then the justice of God exerts itself in so terrible a manner, without any prejudice to his mercy; let us not flatter ourselves any longer, as if, notwithstanding that mercy, he may not damn us for sins which we have not only committed with a high hand, but aggravated by this most inexcusable aggravation, of presuming upon that mercy, so far as to be an encouragement and reason for committing them.

Directions.

Say the prayer after reading or meditation on page 68.

A Prayer against Presumption.

O Lord, thou art holy and gracious in all thy ways, words, and works; thou keepest mercy and loving-kindness for those that obey thee; and thou wilt not be slack to punish all unrighteousness and impiety of men, who offend against thee:

thee: thou art equal and impartial in all thy ways and proceedings with thy creatures; thou regardest not the face nor terror of the mighty; nor dost thou contemn, or set at nought the meanest person. Behold, God is mighty in strength and wisdom! the poor man, and the stranger; the widow and the fatherless; the forlorn, destitute, and afflicted, in thee, O merciful God, do find mercy, and receive a gracious support from thy hand; they flee unto thee for refuge, and thou hearest them, and despisest not the desire of the broken heart. And the eyes of the proud and lofty are humbled by thee, and they fall down at the presence of thy power and majesty; for thou, O Lord, judgest righteously, not with regard to mens outward state and condition, but to their obedient or undutiful behaviour towards thyself. Therefore, O Lord, and mighty Father, I call upon thee; let the awe of thy justice and majesty so affect and influence my mind, and outward actions, that I may pass the time of my sojourning here in fear; knowing that whatsoever I do, the same shall I receive at thy hand. O grant that I may find mercy, grace and pardon, at that day when thou shalt judge the world in righteousness, by the gospel of thy Son, my advocate and redeemer, Jesus Christ. *Amen. Our Father, &c.*

Directions.

Here observe the directions, and conclude as on Monday Morning, page 163.

Saturday Evening.

DIRECTIONS.

Observe the directions for Monday Evening on page 163.

EJACULATIONS.

SHALL I continue in sin, that grace may abound? God forbid! bind not one sin upon another; for in one thou shalt not be unpunished.

If any man hath not the spirit of Christ; he is none of his: neither is there salvation in any other.

I will arise and go to my father, and will say unto him, Father! I have sinned against heaven and before thee, and am no more worthy to be called thy son.

I will search out and try my ways, and turn again to the Lord.

Directions.

Observe the directions for Monday Evening, page 164.

PSALM.

IF we do well, shall we not be accepted? and if we do not well, sin lieth at the door.

Be not ashamed to confess thy sins.

Surely it is meet to be said unto God; I will not offend any more.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

O hear the gracious words, which proceeded out of his mouth!

Him that cometh to me I will in no wise cast out.

I came not to call the righteous, but sinners to repentance.

To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne.

The Lord is not slack concerning his promise, but is long-suffering to us-ward; not willing that any should perish, but that all should come to repentance.

Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually.

Be ready for the reward of his kingdom; for the everlasting light shall shine upon you for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

Observe the directions on page 81.

A Prayer

A Prayer for Repentance and Forgiveness.

O Blessed and holy Lord God, who wouldest not that any should perish, but that all should come to repentance; be merciful to me, a guilty sinner, who have long neglected my duty to thee, and mine own main interest; till my sins are gone over my head, and are as a sore burden, too heavy for me to bear: enter not into judgment with thy servant; for in thy sight shall no man living be justified: and if no man, though the best of men, and the most righteous; much less so vile a sinner, as I have been. I have provoked thy divine majesty, by a long series of wickedness; for which thou mightest justly have long since cut me off, and given me my portion among the devils and damned spirits. But blessed be thy name, thou hast exercised a great deal of patience, and long-suffering, towards me: and I hope it is not in vain, that thou hast thus graciously borne with me. I am now fully convinced of my folly, and the evil of my ways; and do repent and abhor myself in dust and ashes. Oh! do not thou abhor me too, nor shut up thy bowels of compassion from me. Behold me, not as a sinner, but as one for whom Christ died; and, as a penitent, heartily grieved for my past disobedience, and earnestly desirous both of thy pardon, and of thy grace to walk more holy for the future. It is much too long that I have deferred my repentance and reformation; but, by thy blessing and assistance, I am fully resolved to delay it no longer. Help me to put these good resolutions in practice, renouncing all my most beloved sins; and earnestly endeavouring to be upright and unblameable in all manner of conversation, that to-day, whilst it is called to-day, I may hear thy voice, and never more dare to harden my heart against it. I know not what a day may bring forth, and for this reason am not willing to trust to the morrow, when possibly it may be too late for me to think of repenting to salvation. Turn thou me, good Lord, and so shall I be turned; but do it I beseech thee immediately and out of hand: turn me from all mine iniquities, and make me serve thee acceptably, with

reverence and godly fear : make me heartily ashamed of my undutifulness and disobedience hitherto, that I should dare to offend so good and gracious a God; and stir up my heart to serve thee faithfully for the future; that, denying all ungodliness and worldly lusts, I may live soberly, righteously, and godly in this present world. Loose me from all the bonds of my sins, and conduct me to everlasting life, through Jesus Christ my Lord. *Amen.*

Our Father, &c.

Directions.

Here observe the directions on page 81.

MEDITATIONS

On the DANGER of DEFERRING REPENTANCE,
In hopes of a *more proper Opportunity* to do this Duty in.

I. **M**ORE souls perish by this one deceit, than by all the other snares and subtilties of the devil; besides, the devil understands perfectly well, how nicely this cheat is calculated, how likely to succeed: and therefore he plies it above any other; and is content people should design well, provided he can but stave them off from putting those designs in execution. Were we but willing to detect the fallacy and danger of this temptation, there would need no other consideration to manifest it to us, than only this; that whatever objections we suppose to lie against our good resolutions and effectual reformation at present, will not abate, but daily grow upon us, and gather strength by delay; and consequently, whatever difficulty we may find in the undertaking to discourage us now, matters will be but the worse, at any time that we can possibly propose to ourselves hereafter. For, the longer we continue in sin, the greater will the power of custom be upon us; and when once evil habits come to plead prescription, it will be a hard thing to overthrow them. These habits are to be vanquished, only by the assistance of God's grace; and this is suspended upon certain conditions, one of which is, to be withdrawn from them, who do not improve it to the purposes for which it was given.

II. And

II. And farther yet; as the power of grace abates, so does that of sin, and the dominion of the tyrant and enemy of souls, gain ground upon us. It is likewise to be remembered, that although we have by nature a principle of freedom and choice; yet there is not any thing in the world more warped by degrees than the will of man: it tends strongly to such things, as custom and frequent repetition have left it inclining to: nor is this the unhappiness of the will only; but all our other intellectual faculties are depraved and debauched by customary sinning. The understanding is darkened, and less capable of discerning; the judgment is bribed and perverted, and less impartial in determining; the affections have a more fatal bias put upon them; and the appetite is every way more disorderly and extravagant in it's motions and desires. In a word, all man's sensual parts and passions grow more hardy and exorbitant, are more bold and mutinous, shake off the yoke of reason and religion, and are more impatient of restraint, the longer they are indulged and connived at, in this rebellion.

III. Think then, I beseech you, how manifestly unjust, how basely ungrateful we are to Almighty God, from whom we have already received so many and so valuable blessings in hand, and pretend to expect so glorious a reward, as the kingdom of heaven hereafter; to put him off with the least, and last, and worst part of our life; and to assign him only that, which it is very uncertain whether we shall ever have it in our power to pay. Think whether he, who claims, and hath an undoubted right to, and deserves, the whole of our time, will be satisfied with such a wretched remnant of it; if ever it should be at our own disposal. We find God, by his prophets, declaring those men accursed, who when they have whole and sound cattle offer the blind and the lame, and reserve that only for sacrifice, which is good for nothing else. And shall not we most justly fall under the same condemnation, if, while we have plenty of youth and health, all this be squandred away in the extravagance of our own lusts, and nothing but feeble maimed old age be devoted to his service? What rea-

son can the most partial man in the world frame to himself, why God should take this usage at our hands; or, if he would condescend to take, why we should offer it to him? What colour of justice or equity is there, that when the world and the devil, which we solemnly renounce at the instant of our being made christians, have had the best and choicest of our time, and our pains, we would think to thrust our old bones, worn out with drudgery of sin, upon God, and have the impudence to make him a present of their leavings? Think once more, what will be thy fate, if this time, which thou thus unjustly reservest for God, should never come at all. Reflect with thyself, how many thy own eyes have seen cut off in the midst of their days, and surprised with death, before their purposes of reformation came to any effect; how many examples of another kind canst thou recollect, of men who proposed and promised to be wondrous good, when they grew old; and yet, though suffered to arrive at that age, were men then as little disposed to amend, and as solicitous to find out fresh excuses for putting the day of repentance still far from them, as ever they were in the heat and gaiety of youth? How many unhappy miscreants have driven off this necessary work, till the very hour of death; and when that hour drew on, have shewed as little signs of remembering their own condition, as they did formerly in the most perfect health? Alas! there are too many, who die no less like brutes, than they had lived all along; and, after forgetting God the rest of their time, forget themselves as much in these last moments.

IV. So that let the sinner put the case any way, it will still be against him. If he never repents, every sin he commits is heaping fresh fuel upon his own head, and heating his furnace seven times hotter than before. If he does; still he must one day lament, and be deeply afflicted for this very delay; and so he does a thing, which he must either perish by, or most heartily wish undone again. The amends he endeavours to make by his sorrow, must bear proportion to the heinousness and the number of his sins;

to

to the power of his habits; and the length of his past wicked courses. It is not enough to leave our sins, unless we do it with such marks of humiliation and contrition, as express a just indignation at our own folly. Thus a long habit of evil must have a long repentance; a deep guilt requires a deep remorse.

V. Remember this therefore, and shew yourselves men; call it again to mind, O ye transgressors. Observe St. *Augustin's* advice: When your last sickness shall seize upon your vitals, O how hard will ye find it to repent, and be sorry for the evils you have done, and should not! and of the good you might, and ought to have done, but did not! And what do you think will make it so much harder then, than at any other time? This, no doubt, that the main stress of your mind will be determined to that part, whither the main of your grief draws it: and be well assured, a world of obstructions will interpose, and take you off from the work of repentance; and in that season of pain and languishing, your body will be full of torture; weakness and decay will grow upon you every minute; death will approach with his ghastly form, and fill your soul with terror: the family will be crowding about you to do their last offices; and what a lamentable look will fathers cast at those children, who have been always particularly dear, and perhaps for the inordinate love of whom they have abandoned themselves to the world all their days, and are now moving towards hell upon their account! when the wife sits weeping by the bed-side, and friends stand around comforting you; and these and the man's own inclinations flattering with hopes of recovery, and physicians encouraging those hopes, How easy will it be for the devil to dissuade you from repentance? Dost thou attend, christian, to what I tell thee? Depend upon it, if thou dost not, thy own sad experience shall shortly convince thee, that it is even so. Let me then prevail with thee, to set about repentance immediately, and make thy peace with God before ever thou be sick. Set thy house in order, make thy will, dispatch all thy affairs of consequence, whilst thou hast health

health and leasure, whilst thou canst act without confusion, while thy senses are perfect, and thou art thy own man. And happy sure are they who take this good advice.

Directions.

Here say the prayer on page 68, and then as follows:

The Prayer for Repentance, and Growth in Grace.

O Eternal God, gracious and long-suffering, the fountain of mercy and holiness, hear the cries, and regard the supplications of thy servant; and work in me such a sorrow for my offences, as may be deadly to the whole body of sin, but the parent of an excellent repentance: and suffer me not any more to do any act of shame; let me not look upon *Sodom*, nor delight to dwell in the neighbourhood of the horrible regions of death; but let thy grace be present with me, that I may, with so strong a resolution, so holy a repentance, so pure a hope, and so sublime a charity, turn unto thee, that no temptation may henceforth be able to prevail against me. Work in me an holy and unproveable faith, whereby I may overcome the world, crucify the flesh, and quench all the fiery darts of the devil; and let this faith produce charity, that my repentance may be perfect and acceptable, and my hatred of sin increase my love of God; and that love produce universal obedience to his commandments, and that universal obedience be perpetual. Strengthen me each day, more and more continually, with thy Holy Spirit, that I may grow in grace, and proceed in holiness, live in thy favour, and die with thy blessing; and at the day of judgment may have my portion in the resurrection of the just, and enter into the joy of my Lord, to reap from the mercies of God, in the harvest of a blessed eternity, what is here sown in tears and penitential sorrows; being pardoned, and accepted, and saved, by the mercies of God, in my Lord and Saviour, Jesus Christ. *Amen.*

Directions.

Conclude as directed on page 168.

The EXTRAORDINARY
PRACTICE of PIETY,

By which we glorify GOD in our LIVES.

Instructions and Devotions

For the AFFLICTED.

EJACULATIONS.

WHEN I am in trouble, I will think upon God.

When my heart is vexed, I will complain.

My God, my God, why hast thou forsaken me!

My soul is exceeding sorrowful, even unto death: O my father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

Thy will be done on earth, as it is in heaven.

Directions.

Here confess yourself unto Almighty God, as directed on page 80, and then rise up, and say all, or such part as suits you best, of the following

PSALM.

IN thee, O Lord, have I put my trust, let me not be confounded for ever, but by thy justice deliver me.

Give ear to my cry, and make haste to help me.

Be to me a God and protector; be to me a place of refuge, and save me.

For thou art my strength and defence; and now, for the glory of thy name, thou wilt guide and support me.

Thou wilt deliver me from the snare that is laid for me; because thou alone art my protector.

Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth.

Thou hatest those who follow vanities, who vainly hope in them.

But

But as for me, I have placed my trust in the Lord; and in his mercy will I rejoice, and be comforted.

Have mercy therefore upon me, O Lord! because my affliction is great.

My life is consumed in sadness, and my years pass away in sighs.

I am become a reproach among my enemies and neighbours, and my friends flee from me.

I have the abuses of many that dwell about me.

Yet, Lord, in thee have I hoped: I have said, thou art my God, and in thy hands is the disposal of all that belongs to me.

Rescue me then from the hands of my enemies, and from those that persecute me.

Let the light of thy countenance shine upon thy servant, and save me in thy mercy: Lord, let me not be confounded; because I have called upon thee.

O how great is the treasure of thy sweetness, O Lord, which thou hast reserved for those that fear thee?

Which thou hast prepared for those that hope in thee?

Thou wilt give them shelter in thy presence, from the persecution of men.

Thou wilt protect them in thy tabernacle, against the strife of evil tongues.

Why therefore art thou sad, my soul? why art thou so disquieted within me!

Hope in thy God, for he is my refuge and strength; he is my helper in all the tribulations, that have encompassed me on every side.

To thee, Lord, have I lifted up my soul; my God, in thee I put my trust; let me not be confounded.

Shew me thy ways, O Lord, and teach me thy paths.

Be mindful of thy mercies, and of the goodness thou hast shewn from the beginning of the world.

Remember not the sins of my youth, nor the failings of my ignorance:

But remember me according to thy goodness, O Lord.

Our

Devotions in Time of Affliction. 237

Our Lord is sweet and just, therefore will he be a guide to those that are out of the way.

He will lead the meek in the way of justice, and teach them his paths.

All the ways of our Lord are mercy and truth, to such as keep his covenant and his testimonies.

Pardon, Lord, my sins, for the glory of thy name; because they are very great.

Who is the man that fears the Lord? To him is our Lord a guide in the way he has chosen.

Our Lord is the support of all that fear him; and he has promised to manifest himself to them.

My eyes are therefore always lifted up to God; because he will deliver me from the snare.

Look then upon me, and have compassion on me; because I am left alone, and in distress.

The afflictions of my heart are many; deliver me from my necessities.

Have regard to my weakness and my trouble, and pardon all my sins.

Consider my enemies, because they are many; and because with injustice and malice they pursue me.

Preserve my soul, and deliver me; let me not be dejected, because I have placed my confidence in thee.

Deliver *Israel*, O God, from all his afflictions.

As the eyes of servants are in the hands of their masters, so are my eyes upon thee, O Lord; till thou hast mercy on me.

Have mercy on me, O Lord, have mercy on me! for it is now a long time I am become a reproach.

It is a long time my soul has been oppressed, being the scorn of the rich, and the contempt of the proud.

Hear therefore, O God, my prayer, and despise not my petition; be attentive to me, and graciously hear me; for behold I sink under my trial, I am troubled at the words of my enemy, and at the unjust, that persecute me.

Because they lay crimes to my charge that I know not, and in their anger have been severe to me.

There.

Therefore is my heart disturbed within me, and I have been covered with darkness.

And I said, who will give me the wings of a dove, that I may fly away, and be at rest?

I have waited however for him who is my Saviour; who is my help against all dejection of spirit and trouble.

I have cried to my God, and the Lord will be my deliverer.

At the evening and morning, and at noon, will I declare my cause before him, and he will hear my voice.

In whatever day I call upon thee, behold I find thou art my God.

I have put my help in the Lord, and I will not fear what man can do unto me.

Have pity therefore on me, O God, and be merciful to me; for in thee have I put my trust.

And under the shadow of thy wings will I hope, until this evil is passed away.

Help me, O God, my Saviour:

And for the glory of thy name deliver me, O Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

The LESSON,

How MEN ought to behave themselves under

AFFLICTION.

I. **E**VERY man is obliged so to demean himself under affliction, as may best express the submission of his will to that of God, and answer all those excellent purposes, which he designs our suffering should produce in us; but if nature, and the regard for this world, be still so strong; if flesh and blood be so heavy, that we cannot soar thus high; at least we should inwardly and truly assent to the reasonableness of the apostle's precept, of counting it just matter of joy, when we fall into divers temptations; and so reprove and condemn, and lament the carnality of our own hearts, which cannot reach to that excellence in practice,

practice, which in speculation and judgment we cannot but allow and commend.

II. But if we cannot reason ourselves into this opinion neither, the least we can possibly suppose is our duty, and that, wherein they that fail, are left utterly without excuse, is to possess our souls in patience, to take what God lays upon us, without any impious repinings at providence, or unbecoming reflections upon the justice or goodness of him, whose wisdom disposes all events; to lie down under his rod meekly and decently, without which it is impossible these chastisements should ever turn to good account. For (says the apostle) ye have need of patience, that after ye have done the will of God, ye might receive the promise. We must do in our distresses as the disciples did in theirs, when the storm is furious, Apply to Christ for help. He is with us too; but as then, so often since, is asleep; and therefore we must continue calling, till we have awakened him: So did the holy psalmist heretofore; Up, Lord, why sleepest thou? Awake, and be not absent from us for ever: Wherefore hidest thou thy face, and forgettest our misery? We must flee to God for succour, pour out our hearts before him; shew him all our troubles; expostulate the case with him in affectionate, earnest, devout and continual prayer, and he will not fail to grant us those mercies, which are for our advantage; provided we do not cast away our confidence in his goodness and power.

III. But here we must take one thing to be sure along with us, which is, that the measure and the length of our trials must be left to his discretion. We must not be provoked to impatience, nor pronounce rashly upon his dealings with us, nor distrust his ability, or his inclination to help. It is not for us to enquire, why God does this, or suffers that; or how long he will permit the burden to lie upon us. Known unto him are all his ways, and wise and gracious is every dispensation of his providence; and he often sends tribulation in large measure, and gives plenteousness of tears to drink, that his power may be the more conspicuous in our relief, and our joy and recompence great, in proportion

proportion to our trials; and that he may prove our integrity, and search us to the very bottom.

IV. From hence then we may infer, that we ought to be courageous and constant under our afflictions; grounded upon our hope of a strong impregnable faith in God's assistance under, and final deliverance out of them, in his own due time, how severe and terrible soever the storm may be upon us. In the mean while God can never be at a loss, but hath many wonderful methods in reserve, unknown to us, for our comfort and deliverance. In confidence of these, *St. Paul* pronounces himself able to do all things, through *Christ* that strengthened him; and *David* makes these noble declarations, I will not be afraid for ten thousands of the people that have set themselves against me round about; and though I walk in the midst of the shadow of death, yet will I not be afraid; God is on my side, I will not fear what flesh can do unto me. From hence there must proceed a firm resolution, to maintain our ground, and go through any sort of opposition or contradiction whatsoever, which we shall have occasion to encounter; that neither tribulation, nor distresses, nor hunger, nor nakedness, nor peril, nor sword, nor principalities, nor powers, nor things present, nor things to come, nor life, nor death, nor height, nor depth, nor any other creature, shall be able to draw us off from the love of God.

The Prayer of Resignation in time of Affliction and Trouble.

O God, who resistest the proud, and givest grace to the humble, deliver me, I beseech thee, from the tribulation and grief, which streighten me on every side; for thou alone hast power to help me: there is none that can resist thy will. Help me, O Lord, and I shall be safe; look with compassion on my weakness, and let not the enemy have power over me. Strengthen me, O merciful Lord, by thy grace, that in all my afflictions I may keep close to thee, that I may love thee, fear thee, and praise thee. Thy will be done in me; for thy judgments are just; and, What am I but a miserable and unworthy sinner?

Blessed

Blessed be thy name for ever, for thou only knowest what is good for me; and though I beg of thee not to punish me according to my sins, yet do that, I beseech thee, which is most expedient for my salvation. O God, who despisest not the sighs of a contrite heart, and hast promised to hear the prayers of the afflicted spirit, receive my petition, which I offer unto thee, from under the weight of my oppression; and be thou my defender against all my adversaries; deliver me from their snares, overthrow their counsels, and stand thou, O Lord, against all their attempts; that being restored to peace, I may for ever praise and bless thy holy Name. Without this thy help, how can I subsist in this miserable life? How can I support myself, if I have not thy mercy and grace to comfort me? Turn not therefore, O Lord! thy face from me; delay not thy heavenly visitation; let me no longer want the assistance of thy grace, lest my soul become as earth without water. Teach me, O Lord! to do thy will; teach me to live humbly in thy sight: for thou art the only wisdom that canst instruct me; thou perfectly knowest me, and it is my desire truly to know and follow thee in all the ways wherever thou art pleased to lead me, that I may attain the salvation which thou didst offer me in thy son Jesus Christ, in whose most holy name and words vouchsafe to hear, while I presume to conclude this imperfect prayer, saying, *Our Father, &c.*

INSTRUCTIONS

For LABOURERS, or WORKING CHRISTIANS.

I. **T**HE first *instruction* for this sort of christians, is to undertake their *daily work* in the spirit of obedience to the order of God. For as the Creator of all men has expressly commanded, that they shall eat their bread in the sweat of their brows; we are to consider our work or labour, as part of that punishment, which the justice of God has laid upon sin: consequently if, upon this consideration, we humbly submit to all the trouble of it; if in this spirit we chearfully quit our beds in the morning, and with fidelity and resignation go through all the fatigues and bur-

den of the day; 'tis certain that our daily work will thus become a continued act of mortification acceptable to God.

II. We are to consider our daily labour, as a means to preserve our souls pure from that general corruption, which is the effect of idleness. Infinite are the evils of an idle life: for it opens the way to all manner of vice, and leads directly into the broad way of perdition.

III. We are to consider our daily labour as a means to provide for ourselves and family. And this being what the obligation of our state lays upon us; whatever we do, upon this motive, is an act of justice, and thus it may be made an offering acceptable to God, through the intercession and merits of Christ; so as not only to work for bread in all we do, but likewise for eternity; since whatever is here undertaken on the motive of justice, must be conducive to everlasting life.

IV. By observing these few instructions, all labouring christians may render their lives truly christian; for tho' they have not an opportunity to frequent daily prayer, yet they may pray in the stile of the apostle *always*. They ought to begin the day with prayers; so to consecrate their labours and themselves to God. If this cannot be long, because business presses; yet if it be faithfully performed, as circumstances will allow, it will, like the widow's mite, find as good acceptance, as the longer exercises of those who have their time at command. They may also pray at their work, by raising up their hearts to God in short ejaculations; by acknowledging their misery, and by asking for mercy, grace and protection from sin, &c. This may be done in shops, in the field, in the kitchen, with the needle, the loom, the hatchet, the plane, or hammer in the hand; there being scarce any exercise of corporal labour, but where the mind has liberty enough of raising itself above the employment of the hands. And this ought to be much recommended to all, who, by necessary business, being streightened in their time, scarce find leisure to begin or end the day by bending their knees to God in prayer: because

cause by help of such thoughts, they live mindful of God, and give proof of their dependance on him. Besides these accidental flights, they may be constant, at the beginning of every action, to offer it to God, desiring him to accept it, together with the labour of Jesus Christ on earth, and in the discharge of their duty. 'Tis thus the apostle directs christians to *do all in the name of our Lord JESUS CHRIST*; that whatever they do, it may be sanctified through him: and by this holy expedient, they have it in their power, to turn all their actions into so many prayers, or different acts of devotion. I could wish likewise, that those, who have families, would meet with all under their care, and conclude the day with prayer. If their early rising and hard labour render their tired spirits unfit for the common exercises of piety at night, let them use shorter prayers; which God, knowing their circumstances, will not fail to accept. But on *Sundays* and other days of rest and publick devotion, they ought to be exact in satisfying the duties of those days; and if they have not the opportunities of publick assembly, they must do it in the best manner they are able at home; always spending some time in the morning and afternoon of those days in reading such books of piety and edification, as may revive in them the memory of their duty, and quicken in them the desire of complying with it; and if this can be done in common, it will be more exemplary, and of greater benefit. In this manner may labouring christians, even amidst the toil and distraction of their lives, answer all the obligations, which the gospel lays upon them, and prepare for an happy and joyful eternity.

V. There are some other important points, in which the christian labourers must be careful. We must never go to work, like brutes, without thinking of those motives, which we are assured can make our labours conducive to our own and neighbours good; if we work for hire, we must be faithful in what we undertake, and not favour ourselves in his wrong, or to the injury of him who employs us; we must not let covetousness, but duty make

us diligent; we ought to suppress all immoderate desires, and anxieties; and having done our best, to trust in providence, that, if we are truly industrious, we shall find help in our necessities: if we work in company, let us take special care to avoid all sinful discourse and songs, as likewise all animosities and quarrels, and as much as is in our power, to prevent, discountenance, and stifle all sort of prophane expressions; and cursing, swearing, &c. and always to confine our mirth to what is innocent, and never to seek diversion, in what will please the devil, and make God our enemy. In order to which holy practice, every one ought to endeavour to keep peace in their families; and if they want some comfortable relief in the evening, they will be glad to make their own homes the place of it, and not go to such houses, where they will be tempted to spend extravagantly in the night, what they gain with toil in the day, and also be liable to many vices. And let me seriously add, that where there is a *wife*, it is her part especially to contribute to this, *by making home easy and comfortable*: for, “it is a temptation to a man, who “has been labouring all the day, to seek relief abroad, if he “cannot find it in his own house:” And therefore, howsoever hard this lesson may appear to a boisterous or jealous wife; on this consideration, besides others, she is obliged to govern her passion and tongue, and even to connive at many things, which she cannot try to mend, but by making them worse: not that I would be thought to encourage moroseness, idleness, or profuseness; for it is the labourer’s duty to be moderate in his expences, and not to spend extravagantly in drink, diet or cloaths, what should be the support of himself and his family, in sickness and age, or the provision of his children, if he has any.

VI. If some more than ordinary rest be taken on *Sundays* or *holy-days*, we must not spend them in idleness, nor go into idle company, which will teach us to commit greater sins on these days, that ought to be sanctified, than in all the week besides. Those who labour hard all the week are under great temptations, on all days wherein they do not work,

work, of running into some folly, extravagance, or excess; for while diversion seems necessary for them, they have no scruple in seeking it; and while the world is so corrupt as it is, they cannot easily find it, but with the danger of being drawn into some disorders. And hence it is, that the ruin of themselves and families is often dated; wherefore I think it a very important point for this rank of christians especially, to take care how they keep these days; and particularly, if they must walk abroad, to make choice of such company, whose principles of sobriety, piety and modesty, may secure them against the common evils of idleness; and to avoid such places, where they know they cannot divert themselves, but with the evident hazard of falling into sin, of dishonouring and displeasing God, and of ruining both their own bodies and souls.

VII. The obligation of labourers is also, that they be faithful in what they have undertaken, and in acting in all respects according to agreement.

They must be faithful as to the time, spending it wholly in the service of those who have hired them; so that whether they have any overseer or no, they are not to idle away their time, or neglect it, or employ it in any other business: for being hired, the time is not now their own; but it belongs to him, who is to pay them; and therefore if they defraud him of it, they are unjust to their master.

They must be faithful as to their labour and care; so that the work or business, they undertake, be done well; and he, who has hired them, be no loser through their neglect or carelessness, or want of taking due pains; which in many cases may happen, to the great detriment of the person that employs labourers of any sort.

They must neither keep, nor carry away, nor apply to their own use, any thing belonging to those, who employ them; for this, not being their own, it can be nothing less than fraud, or theft; and no practice or custom can make it otherwise, if it be done without the consent or permission of the right owner.

They must neither demand more materials, than they

sincerely judge the work will require: nor any other way put those that employ them to any unnecessary expence.

Let him therefore that is obliged to earn his bread with hard labour, always remember these things, and arm himself against all temptations to idleness and injustice, by the following or some such prayer.

The LABOURER'S Prayer.

HERE in thy presence, O God, I acknowledge thy justice in commanding us to labour, and in obedience to thy command, I willingly undertake the work of this day, and submit to all the trouble of it, as a punishment justly due to my sins: accept it, I beseech thee, together with all the labours of Christ, and through the merits of all he did and suffered for my redemption. I confess likewise, before thee, my great weakness and corruption; and being sensible how dangerous idleness would be to me, in leading me into the occasion of many sins, I cheerfully undertake the labour of this day, as what thou, knowing my infirmities, hast mercifully appointed for me, as the best preservative from evil: and I thank thee for the same, hoping that by thy grace it will have the good effect in me, which thou, by thy divine wisdom, hast proposed for me thy servant. I acknowledge it again, my duty to provide necessities of life, both for myself, and those that belong to me; I am obliged to this by all the ties of love and justice: and to satisfy this duty, I willingly undertake the work of this day. Oh! give thou a blessing to my endeavours; and since doing justice is the motive of all my labour, may it be available not only for gaining bread, but likewise to recommend me to thy favour and protection, in order to eternal life. Preserve me this day from sin: give me grace to resist all the occasions of it, and all temptations to defraud or injure those that may employ me: govern my tongue, and all my passions: abide with me this day and for ever: and this I most humbly request through Jesus Christ. *Amen.*

Our Father, &c.

Direct.

Directions.

*If the Labourer be employed in tilling the Ground, &c.
then let him say as follows:*

The HUSBANDMAN'S Prayer.

Almighty God, who saidst to *Adam*, Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, and in the sweat of thy face shalt thou eat thy bread; I acknowledge the justice of thy sentence, and chearfully engage myself in the tillage of the earth: grant therefore, gracious Lord! that my labour may not be in vain, and that what I have sown with much toil and sorrow, I may in due time reap with joy. Preserve me in a state of innocence, and give me peace of conscience, that I may always enjoy a paradise in my breast: enable me to plow up the fallow ground of my heart by repentance; sow it with the faithful seed of thy word; harrow it with pious meditations; fence it with wholesome precepts; and teach me to ask and wait the influence of thy Holy Spirit and divine grace, that I may not be barren and unfruitful in the knowledge of our Lord Jesus Christ, but be filled with the fruits of righteousness, and grow in grace, to the increase of God; so that at the end of the world, when the tares of the wicked shall be burnt in the fire, I may, as thy good wheat, be gathered and laid up in the garner of immortality and bliss, through the merits of thy Son Jesus Christ, my Lord and Saviour. *Amen.*

Our Father, &c.

INSTRUCTIONS for SHOPKEEPERS, &c.

ITHE obligation of *shopkeepers* is to be *just* in all their dealings, so as neither to deceive nor cheat any body with whom they traffic; they must be just in *selling*, as to the things or goods in which they deal: that is, they must not put off damaged or perished goods, for sound; nor what is imperfect, for entire; nor distempered, for healthy; nor counterfeit, for true; nor rotten, for strong, &c. for who-

ever do not observe this, cheat him that buys; and are therefore unjust in all their dealings.

Neither must they put into a buyer's hands what is altogether useless for the end for which it is bought, when the use thereof is declared by him that comes to make the purchase.

They must neither presume to sell goods, which are not their own; nor stolen goods, knowing or suspecting them to be such.

They must not sell things which are in themselves evil, sinful, &c. such as lascivious, seditious, irreligious, or prophane books, pictures, &c.

II. Then in regard to the *price* of such things, as they may lawfully deal in; they must not extort, on any pretence whatsoever, more than the value, with regard to circumstances commonly allow'd in trade, nor take any advantage of the ignorance of the buyer.

They must not take the price of what is sound and good, for things that are damaged or counterfeit: nor use any pretences for raising the price of goods, or for making them appear more valuable than they really are at the time of sale.

They must not monopolize goods in order to raise their price, and to oppress the poor, which is an abomination in the eye of the Lord, and for which the covetous extortioner will be called into judgement at the last day; nor use false weights nor measures, which is declared to be another like abomination in the sight of God.

And lastly, they must neither lye nor swear, in order to bring customers to a *reasonable* price. What then shall they be guilty of, who, to get above the value of their wares, scruple not what they say? for then they add perjury to their injustice.

III. There must be justice likewise in *buying*, they must not buy stolen goods; for this is to buy of those, who have no right to sell; as likewise to encourage them in thieving and robbery.

Neither are they to take advantage of the ignorance of the

the feller, so as to buy goods much under the true and common price. Nor ought they to make advantage of the seller's distress, and offer him less than the worth, because he is in want of ready money; or take goods at less than the value, as a creditor may be tempted to do for suspending an arrest, with which, for this design, he has threatned him.

They must use no lying or pretences, frauds or any kind of deceit, for getting goods at less than their real value.

IV. Finally, great care ought to be taken in keeping the *shop-book*; for this standing good in law, it must be the occasion of many unjust payments, if there be not great exactness in cancelling whatever is paid, &c.

These may serve as general heads, for the direction of all such as trade; and must be applied by every particular profession: for, in all of them there are so many little accidental artifices and ways of dealing, that it is almost impossible even to touch on the variety of frauds to which they are subject; so this must be left to the consciences of those who are concerned. They who are willing to do well, must remember what *St. Paul* has declared, "That no man over-reach or defraud his brother in any matter, because the Lord is the avenger of all such," 1. *Thess.* iv. 6. And therefore to this test every one must bring the method of their dealings. For, there is so much knavery in most trades, that whoever will take *common practice* for a good rule, without bringing it to the standard of God's word and a good conscience, will be in danger of practising what is unjust; and, if the only plea for this be to gain a livelihood, it will be as lawful an excuse for the wicked practices of thieves and pick-pockets, &c. For I apprehend the injustice of the action is as great in the sight of God, whether I thief by deceit, or pick your pocket by lying and fraud; as if I should stoop to do it in the common way. Therefore, at all times guard against the temptations which attend the ways of trade, and implore God's protection and blessing on all thy dealings, in this or some such form of prayer.

The TRADESMAN'S Prayer.

Blessed Lord! who hast made man for thy service, and every thing for the use of man; and hast condemned all unjust weights and measures; all frauds, deceits and impositions in their dealings and commerce for the goods of this world, under the penalty of great displeasure and punishment; grant that I may never be inclined to deceive or impose upon those, that deal with me, either by swearing, lying, oppression, extortion, false measures, weights, or any other method of cheating; for, what will it avail me to gain the whole world, and to lose my own soul? Or, what shall I take in exchange for my soul? But in all my traffic and bargains give me grace to deal fairly and justly; and bless my honest endeavours, that I may be able to answer the good ends of my creation, and of thy providence. And this I beseech thee to grant, for the sake of thy Son, who became poor to make me rich, Jesus Christ, my Lord and Saviour. *Amen.* Our Father, &c.

OBLIGATIONS to JUSTICE,

In other Professions, Offices, and Employments.

EVERY *profession, office and employment*, have some obligations annexed to each of them, which are the conditions of the profit that may be gained in each; and, if not duly performed, are an offence against that justice, which every one owes to his neighbour.

Suppose the *doctor* and *surgeon*, &c. undertake a cure; if they neglect their patient; if they will not consider his case; if they make delays in the cure, &c. they are unjust to him; they rob him of his money, and many times of his life also.

Suppose the *lawyer* is consulted by his client; if he puts him upon unreasonable or unjust disputes; if he encourages or flatters him in vexatious suits, which have no other object, but to perplex, trouble, or ruin his neighbour; if he undertakes to manage any such cause, or others which he knows to be evidently unjust; or if, undertaking a just cause,

cause, he neglects to inquire into the merits of it, and hazards the loss of his client's right for want of taking due pains to prove and clear it up; if he contrives ways for putting off the hearings, or otherwise to prolong the suit, either for his own advantage, or for tiring out his adversary with unreasonable charges; if he puts his client to unnecessary expences; if he concurs or consents to the falsifying of deeds and wills, &c. or in whatever other way, either by a positive concurrence, or by a faulty neglect, he does wrong to his client, or to the opponent: he must answer for the same at the bar of divine justice, where all things shall be laid open, and every one receive according to their deeds. Therefore, if he be serious in repenting, he ought to inquire how far it may be necessary for him to make restitution.

Suppose any undertake to be *trustees* and *guardians*: if these have little or no regard for what they have undertaken, so that the parties concerned are wronged through their want of care and due inspection, or for not taking a just and fair account; or, if they are careful, but manage with the sole view to their own advantage, and not for those, who are under their ward or trust; or, if they any ways concur in, or consent to any thing in wrong to those under their care or ward; however they may colour it over, as to satisfy or elude the law, yet they have so much injustice against their neighbour to answer for to God; and ought to inquire how far they are bound to make restitution to the injured person.

Again, If they, who have the *care of the poor*, or are concerned in other collections, convert any part of it, more than what may be allowed, to their own use; if they make unnecessary expences, and set it down to the stock; if they any other way concur in, or consent to any thing in the wrong to those for whom they act; they have so much injustice to answer for before God, and ought to inquire how far they are bound to make restitution to those they have thus injured.

If those, who are gentlemen's *bailiffs* or *stewards*, or have any other part in gathering in, or paying out of money, through

through their wilful neglect permit those to be losers, who employ them; if they unreasonably oppress debtors, and the poor, for their own gain; if they are industrious in turning to their own advantage, what in right is the master's; if they make bad or hazardous contracts for the master, but advantageous to themselves; if they connive at, or favour those who injure the master; if they by any other way, either by neglect or contract, &c. concur in, or consent to any thing in their master's wrong, and for their own gain; they ought to inquire now far they are bound to restitution, before they are called upon to deliver up the account of their stewardship at the bar of divine justice.

If they, who are *in debt*, are not solicitous to discharge it, and the persons to whom it is due, are sufferers for want of their money, as most trading people are; if persons live at a rate, above what their estate or income will bear, and for this reason cannot pay off old debts, but contract new; if ambition, intemperance, vanity, idleness, or any vicious extravagance be the occasion of running into debt; they ought to remember, that as many persons as suffer for want of their money, which is due, so many arguments there are of the injustice of those who owe it; and, if the many dismal consequences of such non-payments could be duly laid before them, I believe they would, in many cases, find, that though they at length pay their debts, yet they shall never be able to make restitution for the injuries they have done by the delay of payments; and therefore have reason to dread the punishment due to their injustice.

If *judges*, or other *inferior magistrates*, are not solicitous to do justice, but permit their judgments to be corrupted by passion, favour, party, or interest; they in this do injury to right; and the ill effects may be so great, whether as to estate, reputation, or life, that however they may be willing, yet it may never be in their power to make restitution for the wrong they have done, in any of these cases.

If the persons on a *jury* have not a due regard to what is just and right, but are biassed by any passion, or party, or interest, and accordingly bring in their verdict; they, in this,
do

do what is unjust; and, instead of rejoicing, for that their party or friend has carried the cause, or that their enemy has been worsted, they have reason to grieve all their lives after, and may have more restitution upon their hands, than it will be ever in their power to make to the injured person.

If *churchmen* use unjust means for gaining of benefices; if, by their interest, they obtain such a benefice, the obligations of which they are not able to satisfy; if they are not solicitous to inform themselves, what are the obligations of their function, or duties of their parish; or if knowing them, they do not zealously labour to fulfill them; if enjoying without labour the fruits of a benefice, they consume that which was given for the support of a residing minister, and to shew hospitality to his parishioners; and with a scanty allowance keep one to do their work, who, as it may easily prove, may not be qualified for the half part of the function; if they are any other way wanting in the just care which is due to their flock, or set a bad example either by pride or litigiousness; let them remember that, for all these things, they will be called into judgment, when *Christ* shall come to save his flock.

Hence you may learn, that the obligations of justice belong to ALL *states* and *conditions* of men; and if christians are carried away by the violence of passion or interest, and are so bent on fulfilling their own will, that they have little regard to what justice demands; they must unavoidably run into great crimes, and be intangled in such variety of crimes, or acts of injustice towards their neighbours, that the truest repentance must be at a loss what to do, to deliver them from the unhappy consequences of their past offences, when death cometh suddenly upon them.

INSTRUCTIONS for the RICH.

THE obligations of the *rich* are many and great; for, having received more than others, they have the greater account; and therefore their obligations must increase,

crease, in proportion to what they have received from the bounty of the Almighty.

I. They are obliged, for their own safety, to be watchful against the danger of riches.

They must not set their hearts upon them, so as to *love* them; for, "The love of money is the root of all evil." 1 *Tim.* vi. 10. Because a love, that turns into the crime of *covetousness*, draws the heart from God, makes an idol of riches, and hence is declared by the apostle to be *idolatry*, *Col.* iii. 5.

They must take care that the love of riches destroys not their *faith*; for, it is too well known, that the large enjoyment of things present, naturally draws us from the concern, and even from the faith of the invisible goods, which are reserved in heaven for those that love God and keep his commandments.

Nor must the love of riches extinguish their hope; for, it is often found, that they who seek help in riches against the evils of this world, are too apt to forget God, and the power of his might, and to trust in them more than in the promises of the living God.

II. They are obliged to be watchful against many other temptations, which are the consequence of riches; for, as *St. Paul* observeth, by way of caution to the rich, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 *Tim.* vi. 9.

Therefore let rich men remember it is their duty to be charitable to the poor; for they that feel no wants, may soon become insensible of what others suffer; and being so very much taken up in promoting their own concerns, they lose all compassion, seldom considering the wants of the distressed.

Let them be careful that they turn not their riches to the service of vanity and ambition, by providing rich cloaths, great retinues, costly furniture, numbers of servants, &c. which no ways suits their income or station in the world; or so as to deprive them of proper opportunities

ties to administer to their necessitous brethren in the Lord. Neither let them turn their riches to the service of gluttony or intemperance, in loading their tables with many changes of costly superfluities, or furnishing them and their companions with variety of liquors, till they drink away all the comforts of their families, their time, their senses, their estates, their religion, and their soul eternal rest and comfort.

Again, it is as great a crime to use riches in the maintenance of an idle life; in the great expence of horses, and of dogs, and in all other sports, games, or entertainments; by which the whole lives of such people become nothing better than a succession or change of one sort of idleness for another equally as bad.

In fine, let them beware of prostituting their riches in the service of vice; for, this is to turn the gift of God against himself, by making them the maintenance of sin and wickedness.

III. Nor will these cautions suffice: for, they are every day to *return thanks* to God, for the blessing of plenty, they received from him in abundance; and every day pray for his grace, that they may make a right use of what he has given; and be such good and faithful stewards, that they may be able to give an account of the talents committed to their trust.

They are to lay out their money in such uses, as the necessity, decency, and comfort of their *family* may reasonably require. Nothing is to be wanting, through covetousness or humour, to wife, children, or servants; but all things are to be provided necessary for their good, with such other conveniencies as discretion, joined with christian temperance, shall judge convenient in their several respective circumstances. And if any thing be wanting to the good christian education or disposing of children, through any unwillingness to part with money, where it is to be had; such a sparing incurreth the censure of St. *Paul*, who says, that such a person is no better than an *infidel*.

They are to be very *liberal* to the *poor*, and ready to put a hand to all kinds of charities according to their abilities.

ties. This charity, in giving alms, is a command of God both in the Old Testament, and in the New: it is an act of justice; because God so orders it, who is the Lord of all, and, upon that title, has a right to command. It will ascend as a memorial before God, and cover a multitude of sins, if forsaken, and therefore necessary for those in particular, who have the guilt of many sins to answer for, and otherwise are not much accustomed to christian duties.

These few rules may serve, and I wish God would inspire the rich men of our days to practise them; for it is a scandal to the christian name, to see how riches are abused; to see that those are the persons, who, above all, draw judgment upon themselves and the world; tho' they are best furnished above all, for obtaining eternal blessings for themselves; and for distributing many blessings to those that want them!

A Prayer to be used by the RICH and GREAT.

O Lord, the gracious giver of all good things! thou hast opened thy hand to me in a bountiful manner, and givest me all things plenteously to enjoy, so that I am full, and abound in the store wherein many of my neighbours are indigent and wanting: grant that this plenty which I have for my body may be in mercy and love to my soul, and that I may not be put off with my portion in this life, nor rest in the gifts, forgetting and slighting the blessed giver. I believe that the more I have, the sadder account I shall make, if I do not good to myself and others with it. The prosperity of fools destroys them. O good God! grant this may not be my case; that I may not so abuse my prosperous circumstances, as to rebell against thee, my Lord, with thy own bounty. I am thy steward; grant, I beseech thee, that I may be found faithful in what is committed to my trust, that I may honour thee with my substance, and serve the ends of thy holy religion, in my prosperous condition. Oh! that with the fulness put into my hands, leanness may not be sent into my soul! that I may not wax proud and wanton,
and

and careless of seeking after a better world, when I am so well provided for in this! O let not my riches choak thy grace, nor dull my zeal in thy service: But the more thou hast done for me, my God, make me the more careful to approve the thankfulness of my heart to thee, and the more concerned to please thee, and the more fearful to offend thee. Seeing thou hast pronounced it so hard, for the rich to enter into thy kingdom; O keep me in continual watchfulness, to escape the temptations and dangers, to which I am exposed in this station and condition of worldly fortune! And teach me, good Lord! how to abound, and to use this world without abusing it: That the provisions which my body enjoys may not, through my folly, become snares and hindrances to my soul; but by thy mercy may be helps and encouragements to do my duty in thy faith and fear.

O let me not trust in uncertain riches, nor value myself upon what I have in the world; but be covetous after the true treasure of thy heavenly grace and love; and count all things but loss and dung that I may win Christ, and be rich in good works, and abound in the fruits of righteousness. As thou fillest me with thy good things; so fill my heart with thy love and grace to use every gift to thy glory, who hast made me so much to differ from multitudes of poor creatures here in the world. O let me not despise any, above whom thy distinguishing kindness has raised me: But give me a heart to condescend to them of low estate; and amidst all my plenty to be cloathed with humility, and forward to do all the offices of charity; ready to communicate; willing to distribute; laying up in store a good foundation against the time to come, that I may lay hold on eternal life; and so making me friends of the unrighteous mammon, that when I fail, they may receive me into everlasting habitations. Whatsoever I have in the world, O that I may have it, Lord, with leave and love; sanctified to me, by the word of God, and prayer, and by a right use and conscientious improvement of it to the honour of thy name, from whom every good and perfect gift does descend. O

let me never gain the world, at the hazard and loss of my own soul; but rather than so, let me be stript of all I have in this life, that I may inherit the heavenly treasure, and life eternal, thro' Jesus Christ, my Lord and Saviour. *Amen.*

Our Father, &c.

INSTRUCTIONS *for the Poor.*

IT is the duty of the poor daily to beg for the grace of God, to suffer with patience the difficulties of their state, and to make a right use of all their labour and sorrow:

To consider every day the doctrine and example of Jesus Christ; who preferred poverty to riches, in the promise (made to the poor in spirit) of his eternal kingdom; who chose to be born and to live in poverty, so as not to have where to lay his head, *Mat. viii. 20.* and even when he had all the riches in the world at command, as being Lord of all, he chose thus to be poor:

To consider the danger of riches; and how these hazard the salvation of those that possess them: and then to observe, if a christian may not find comfort, in being free from these dangers of damnation, as much as men do, in being free from temporal dangers, or what leads to their present destruction:

To reflect upon the general abuse of riches; and then see, whether there be not reason to rejoice, that they have not wherewith to feed and strengthen their natural corruption; that they have not money to spend on vanity, gluttony, and intemperance; that they have not money to squander away at taverns, playhouses, and at all the shops whose furniture is to inform those who want nothing, what they want; that they have not an opportunity of living an idle life; of letting sleep, dressing, feasting, gaming, unprofitable visiting, sports, company, park, assemblies, music, &c. divide the days of their short lives; that they have not money enough to make them imperious and haughty, nor to oppress or do violence to others; that they have not money enough to live a soft, sensual, voluptuous life. These and many other such abuses they

they are to consider ; and then see, whether it be not the better portion to suffer the wants, so much complained of in a low poor estate, than to have a part in the abuses of plenty, or even for us, so prone to wickedness, to be in the danger of it.

The poor are not only free from these many temptations, in which so many souls perish, but they have many fair and unavoidable occasions of practising those virtues, which are most conformable to the gospel, and most acceptable to heaven ; as of patience, under their many wants of those things, which they see others throw away ; of humility, under the many affronts, contempts, and oppressions, to which they are exposed ; and of the contempt of the world, which is so very uneasy to them. But then it must be their endeavour to make use of these daily occasions, by accepting them as the means, which God offers them, for the saving their souls. Therefore they are not to yield to any impatience, dejection, or murmuring, under their wants ; but carefully to suppress all such notions. They are not to express any passion upon receiving affronts, nor reproach such as seem to neglect or slight them ; but all is to be received with an humble submission, such as may do good to their souls, while outwardly they seem to suffer in their bodies.

They are to receive all the hardships of their state, as the punishment of sin, and as the consequence of that sentence, which God pronounced against *Adam*, and all his posterity. If the poor could arrive at the practice of this lesson, they would be envied amidst all their unhappiness ; for certainly, so many are the mortifications inseparable from their state, that, could they submit to them, as to God's scourge of sin, they might have hence reason to be less apprehensive of the justice to come, and by their patient humility would be fitted for the rest of saints in glory.

They are to have a great confidence in God, amidst their greatest dejection and distress, and not only to be mindful of the promises he has made to the poor and afflicted, to the fatherless and to the widow ; but likewise, that he is faith-

ful to his promises, and cannot forsake those, who, being proved, are found faithful in their trials. The special patronage then of God ought to be their daily comfort, and likewise his promises of future happiness to those that weep. Their distress is a trial of their hope in God; and therefore, being under temptation, they are to be constant, and, with their eyes and heart waiting on him, retain still a firm trust in God, believing, that he will either give them patience and strength, or send relief in the time of their distress.

Yet this trust in God is not to encourage idleness and sloth, they are to be industrious also in whatever work they can do; because the blessing of God is promised only to those who labour, which the idle and slothful have no reason to hope for. Such then as can get their bread by labour, and yet seek to live by alms, are not the poor of the gospel; but rather robbers of the poor, and abusers of charity. But as for those, who are disabled by sickness, age, &c. they come not into this list; but, by a submissive patience, may hope to partake of the protection and blessing promised to the poor, if they are reduced through necessity to beg their bread.

They who, being poor, desire to be reckoned among the poor of the gospel, ought not to be covetous in their heart or desire. For to have a covetous and worldly spirit joined with a real want, is to have the misery of poverty without the blessing. To desire necessities and conveniencies is very lawful; but he that is content under want, has more the spirit of the gospel.

If they, who are poor, carefully decline all unlawful means for a subsistence, and to the best of their industry labour for bread; if they endeavour to practise these rules, and live in a contented submission to the will of God; if, notwithstanding all their discouragements of this life, they are careful in their devotions, and omit not their duties to God; if thus they go on, they have reason to be comforted with the prospect of a future life, and wait with the hopes of that hour, which, though a terror to the rich, will be to them the hour of changing their sorrow into joy, and their poverty and affliction into a kingdom of bliss and happiness.

A Prayer

*A Prayer to be used by such as are Poor and Low
in the World.*

O Lord, thy providence appoints every one their several stations; and it is thy will, that there should be *poor* and *low*, as well as *rich* and *high* in the world. One thing is needful; and it is not what we have of the world, but what we are towards God, that will do us good, and make us happy. If thou dost not shower down plenty upon me, yet, Lord, give me what is needful and convenient for me. And however thou dealest by me for the things of this life, O deny me not the riches of thy grace, and the saving good of thy chosen, which is better than thousands of gold and silver. Teach me, my God, to suffer need, without repining at my lot, or coveting what I have not, or envying those that have it. Let me never stretch out my hand to iniquity; nor seek to help myself, by any dishonest ways of getting: but chuse rather to be poor than wicked; and to want my daily bread, rather than thy heavenly grace; casting all my care upon thee, and trusting to thy fatherly care, to provide for me. Let me labour, working with my own hands the thing which is good, in all that I can to minister to my own necessities: And may thy blessing succeed and prosper all my honest designs, and slender endeavours. And the less I have of this world, O let me be in greater care, to lay out and labour for one infinitely better! that I, who have no inheritance upon earth, may be made meet to be a partaker of the inheritance of thy saints in light. And blessed be thy name, O righteous God! that with thee there is no respect of persons; but the poor are as capable of happiness as the rich: yea, when it is so hard for the rich to enter, that thou hast put out of my way, many of the snares and temptations that hinder others from partaking of thy glory. For thou hast promised, that if I am also poor in spirit, as well as low in the world, I shall be admitted into the kingdom of heaven. Grant me therefore, gracious Lord, that poverty of spirit, and those better things that accompany salvation: And

then, how low soever I am kept in this life, thy will be done; though I have nothing to depend upon in the world, yet I will rejoice in the Lord, I will joy in the God of my salvation, through Jesus Christ my Lord. *Amen.*

Our Father, &c.

The Practice of CHRISTIAN FASTING.

Fasting hath been practised by all ages of the church, and advised, in order to *prayer*; to *mortification* of bodily lusts; and to *repentance*; according to the following directions and observations.

Fasting in order to *prayer* is to be measured by the proportions of the times of prayer; that is, it ought to be a total fast from all things during the solemnity (unless a palpable necessity intervene:) thus the *Jews* eat nothing upon their *sabbath-days*, till their great offices were performed; that is, not till about the *sixth* hour: and St. *Peter* used it as an argument, that the apostles, in the feast of *Pentecost*, were not drunk; because it was but the third hour of the day; of such a day, in which it was not lawful to eat or drink, till the sixth hour. In imitation of this custom, and in consequence to the reason of it, most christians not only religiously observe fasting before the holy communion, if their health permit, but the more devout persons (though without any obligation at all) chuse not to eat or drink, till they have finished their *morning devotions*: it is well known, that upon days of *public humiliation*, which are designed to be spent wholly in devotion, and for the averting God's judgments from any people or nation, &c. fasting is commanded together with prayer; commanded (I say) by the authority of the church, to this end, that the spirit might be clearer, and soar higher in divine contemplation, being thus disengaged, in some proportion, from the load of flesh, which frequently leads it into temptation.

Fasting, when it is in order to prayer, must be a total abstinence from meat; or else an abatement of the quantity: for, the help which fasting does to the prayer of the devout

vout person, cannot be administred or acquired by changing flesh into fish, or milk-meats into dry diet; but by turning much into little, or little into none at all, during the time of solemn and extraordinary prayer.

Fasting, as it is instrumental to prayer, must be attended with other aids of like virtue and efficacy; such as removing, for the time, all worldly cares and secular businesses or concerns; and therefore our blessed Saviour includes these parts within the same caution: "Take heed lest your hearts be overcharged with surfeiting and drunkenness, and the *cares* of this world, and so that day overtake you unawares."

When *fasting* is intended to serve the duty of repentance, it is then best chosen when it is short, sharp, and effective; that is, either a total abstinence from nourishment (according as we shall resolve in ourselves, or be appointed) during such a time, as is set apart for the solemnity and attendance upon this duty: Or if we shall extend our severity beyond the solemn days, and keep our hunger against our sin; then we fast, as the Lord requires, if we refuse a pleasant morsel; if we abstain from the bread of our desires, and only take wholesome and less pleasing nourishment; vexing our appetites by the refusing a lawful satisfaction, since in its petulancy and luxury it preyed upon some unlawful object. And indeed, fasting designed for repentance, must be ever joined with an extreme care that we fast from sin. He that fasts for repentance must, during that solemnity, abstain from all bodily delights, and the sensuality of all his senses and his appetites: For a man must not, when he mourns in his fast, be merry in his sport; weep at dinner, and laugh all day after; have a silence in his kitchen, and music in his chamber; judge the stomach, and feed the other senses. This rule is intended to relate to the solemn days appointed for repentance publickly or privately: besides which in the whole course of our life, even in the midst of some of our most festival and freer joys, we may sprinkle some single instances and acts of self-condemnation or punishment.

When *fasting* is an act of *mortification*, i. e. intended to subdue a bodily lust, as the spirit of fornication, or the fondness of strong and impatient appetites, it must not be a sudden, sharp and violent fast, but a state of fasting; a daily lessening our portion of meat and drink, and chusing such a coarse diet, which may make the least preparation for the lusts of the body. Fasting alone will not cure the cancer of a sinful life, though it helps much towards it; but it must not therefore be neglected, but be assisted with all the proper instruments of remedy against the unclean spirit that has possessed the soul; and what it is unable to do alone, it may and can effect in company with other instruments, and by God's blessing upon them.

All fasting, for whatever end it be undertaken, must be done without any opinion of the necessity of the thing itself; without censuring others; with all humility, in order to the proper end for which it was undertaken.

All fasts, ordained by lawful authority, are to be observed in order to the same purposes to which they are enjoined; and to be accompanied with actions of the same nature, just as it is our duty to do in private fasts. And again, All fasting is to be used with prudence; and it must at no time be made an instrument of scruple, so as to be accounted a sin, if we cannot fast as other stronger christians do; or become an enemy to our health; or be imposed upon persons that are sick or aged; or to whom it is in any sense uncharitable, such as the wearied travellers; or to whom, in the whole kind of it, it is useless, such as are women with child, poor people, and little children: so that whenever the church requires us to fast, it is directed with great caution; and her rules for this duty are to be reduced to practice according to custom, and the sentence of prudent persons, with great latitude, and without niceness and curiosity; and she always expects, that our first care ought to be to secure our virtue; and next that, to secure our health, that we may the better exercise the labours of virtue; lest, through too much mortification, we bring ourselves to

to that condition, that it be necessary to be indulgent to softness, ease, and extreme tenderness. If age and infirmities make fasting very prejudicial to your health, and hinder, rather than promote your devotion; if you have lived to be old, and lived well, you have learned to keep a continual fast in a good sense; that is, by living always regularly, soberly, denying yourself all vain and sinful pleasures of the world, and daily mortifying your fleshly lusts.

When the fast is done, be careful that no following act of gluttony, or excessive drinking, unhallow the religion of the passed day; but eat temperately, according to the proportion of other meals, lest gluttony keep either of the gates to abstinence.

Whoever *totally* neglects this duty, upon pretence of the ill effects it hath upon either body or mind, ought well to be assured that the uneasiness of the one or other be not the effect of a wanton and carnal mind, rather than of the temper of the body; and that his body will admit of no degree of this duty; otherwise he is obliged, according to his capacity, to serve God at proper times with fasting. And if any one desires advice, in regard to the proper seasons of this great duty, I have added the directions of the church of *England* in this particular.

DAYS of FASTING or ABSTINENCE, appointed by
the CHURCH of ENGLAND.

I. The forty days of LENT.

II. EMBER DAYS at their four seasons, being the <i>Wednesday, Friday, and</i> <i>Saturday</i> after	} <i>viz.</i>	{ The first Sunday in Lent. The feast of Pentecost. September 14. December 13.
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III. The three ROGATION DAYS, being the *Monday, Tuesday, and Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.

IV. ALL the FRIDAYS in the year, except *Christmas-Day*.

The

The EVENSOR VIGILS before

The Nativity of our
Lord.The Purification of
the blessed Virgin
Mary.The Annunciation of
the blessed Virgin.

Easter-Day.

Ascension-day.

Pentecost.

The EVENSOR VIGILS before

St. Matthias.

St. John Baptist.

St. Peter.

St. James.

St. Bartholomew.

St. Matthew.

St. Simon, and

St. Jude.

St. Andrew.

St. Thomas.

All Saints.

Note, That if any of these feast-days fall upon a Monday, then the Vigil or fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

The Prayer for Mortification.

GLORIOUS God! I see in what a world I live, and what a body this soul of mine doth dwell in; how little kindles those lusts, which blast the innocence of my soul, and destroy my peace; I remember how often I have behaved myself unbecoming a child of God, only to gratify the inclinations of an ungovernable body. Enable me, therefore, so to mortify and subdue it, that I may enjoy an entire peace and conquest; so to humble and afflict it, that my revenge may testify the sorrow I feel for my misdemeanours; and accept thou my sorrow, through the fasting and sufferings of Christ my Lord and Saviour.
Amen.

INSTRUCTIONS and DEVOTIONS

FOR

The TIME of LENT.

THE INSTITUTION OF LENT.

LENT, in *Latin Quadragesima*, is so called by reason of the *forty days* fast, observed first by *Moses*, on mount

mount *Sinai*, when he there received the law of God; and afterwards by the prophet *Elijah*, in his way to *Horeb*, while he was flying from the persecution of *Jezabel*; and lastly by our Saviour, who after his baptism retired into the wilderness, and there continued forty days and forty nights without eating or drinking. And it is generally presumed, that the apostles in imitation of them instituted the fast of *Lent*, with a design of honouring principally our Saviour's fast: And tho' we do not see the particular institution of it in the scripture, yet St. *Ignatius*, in his Epistle to the *Philippians*; *Tertullian*, in his book of *fasting*; the *Constitutions*, attributed to the apostles; Saint *Irenæus*, cited in *Eusebius*, l. v. c. 24. of his *Ecclesiastical History*; the councils of *Nice*, *Laodicea*, &c. the fathers, *Leo*, *Basil*, *Ambrose*, and others, speak of *Lent*, as an ancient establishment in the church.

It is true, the way of observing it has not been always uniform, nor of strict obligation; people have varied as to the number of days they fasted, and the time of beginning it; but these very differences prove the antiquity and universality of the thing. In such observances as relate purely to discipline, there has been always great liberty used in the church, and the manner of keeping them has been various. The feast of the passover, or the resurrection of our Saviour, has always been the term or end of *Lent*, but the beginning of it has been some times sooner, and some times later. There has been a diversity even as to the quality of the food people eat, and the hour of eating: and the church of *England*, in her service for *the first day of Lent*, informs, us that in the primitive church there was a godly discipline, at the beginning of *Lent*, by which such persons, as stood convicted of notorious sin, were put to open penance, and punished in this world; that their souls might be saved in the day of the Lord, and that others, admonished by their example, might be the more afraid to offend. And to the intent, that all her members may be admonished of the great indignation of God against sinners, and moved to earnest and true repentance, she calls upon them in the following scriptural and most pathetick exhortation:

An EXHORTATION to Repentance on Ash-Wednesday.

LET us return unto the Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees; so that every tree that bringeth not forth good fruit is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God; he shall pour down rain upon the sinners, snares, fire, and brimstone, storm and tempest; this shall be their portion to drink. For lo! the Lord is come out of his place, to visit the wickedness of such as dwell upon the earth: but who may abide the day of his coming! who shall be able to endure, when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe; then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child; and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; who despised the goodness, patience, and long suffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me: and that, because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment! which shall be pronounced upon them, when it shall be said unto them, "Go ye cursed, into fire everlasting, which is prepared for the devil and his angels." Therefore, let us take heed betimes, while the day of salvation lasteth; for the night cometh, when none

can

can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment; and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool: "Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. "Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit. Wherefore "will ye die, O ye house of *Israel*, seeing that I have no pleasure in the death of him that dieth, saith the Lord God?" Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: for he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us; to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the severe but just judgment, which shall light upon them that shall be set on the left-hand; and he will set us on his right-hand, and give us the gracious blessing of his Father, commanding us to take possession of his glorious kingdom, which he has purchased for all those who comply with the terms of salvation.

The TERMS of SALVATION.

HE hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?

The

These are the things that ye shall do: Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbour, and love no false oath; for these are things that I hate, saith the Lord.

If thou wilt enter into life; fear God, and keep his commandments, for this is the whole duty of man.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

If ye fulfil the royal law, according to the scripture, *thou shalt love thy neighbour as thyself*, ye do well.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.

The end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned.

Above all things have a fervent charity among yourselves; for charity shall cover a multitude of faults: we are not so apt to find faults in those we love, as in the objects of our displeasure.

Examine yourselves whether ye be in the faith.

Have faith in God, so shall ye be established: Believe in the Lord Jesus Christ, and ye shall be saved.

This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.

Repent and turn to God, and do works meet for repentance; for except ye repent, ye shall all likewise perish.

Work out your own salvation with fear and trembling.

Give diligence to make your calling and election sure.

Wisdom is the principle thing; therefore get wisdom, and with all thy getting, get understanding.

Behold,

Behold, the fear of the Lord, that is wisdom; and to depart from evil, is understanding.

The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

Happy is the man that findeth the wisdom that is from above; for length of days is in her right-hand, and in her left-hand are riches and honour; her ways are ways of pleasantness, and all her paths are peace.

Set your heart and soul to seek the Lord your God.

Keep thy heart with all diligence, for out of it are the issues of life.

Keep thy tongue from evil, and thy lips that they speak no guile.

Let your conversation be as becometh the gospel of Christ.

As he which hath called you is holy; so be ye holy in all manner of conversation.

And whatever ye do, in word, or deed; do all in the name of the Lord Jesus; giving thanks to God and the Father by him.

If it be possible, as much as lieth in you, live peaceably with all men.

Follow peace with all men, and holiness, without which no man shall see the Lord.

Be careful to give a good account of thy stewardship, and of the improvement of those talents thou art intrusted with, that thou mayest be found a good and faithful servant; for unto whomsoever much is given, of him shall be much required.

Abstain from all appearance of evil.

Abhor that which is evil; cleave to that which is good.

Whatever thou takest in hand, remember the end; and thou shalt never do amiss.

Keep innocency, and take heed to the thing that is right; for that shall bring a man peace at the last.

Search the scriptures, for in them ye have eternal life.

Keep

Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

Receive the cup of salvation, and call upon the name of the Lord: This do in remembrance of him.

He hath set before you life and death, blessing and cursing; therefore chuse life, that thou mayest live, that thou mayest love the Lord thy God, and that thou mayest obey his voice, and cleave unto him; for he is thy life, and the length of thy days.

Watch ye, stand fast in the faith: but as faith without works is dead; therefore, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

Finally, Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on those things.

For the grace of God, that bringeth salvation, hath appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Directions on Ashwednesday.

Entering now, with this day, upon the holy time of Lent, beg the assistance of almighty God, that thou mayest observe this solemn fast in such a manner, as to answer all those great purposes, for which you have been taught it was ordained, and say:

The Prayer for a true Fast of Lent.

O God, who hast taught me in thy word, how acceptable a true fast is to thee, and how beneficial to sinners;
grant,

grant, I beseech thee, that I, who now humble myself before thee, may be directed and strengthened by thy grace, so to keep this fast, as to obtain all those good effects, which thy mercy has shewed to others, who have sought thee in this way.

I am sensible, O God, how loud my sins cry for justice against me: I know how much I stand in need of thy mercy: I confess likewise, it is the effect of thy great mercy to me, that thou hast not cut me off in the midst of my sins, but hast spared me, and given me this time, wherein I may make my peace with thee.

Hear therefore my prayer, and grant, I beseech thee, that I may not neglect this mercy; that I may not lose this opportunity; that I may not let pass this acceptable time, as I have already too often done; but observe it in such a manner, as to turn away thy anger, which I have too great reason to fear is justly provoked against me; and to obtain from thee a full pardon of all my sins, through the merits and intercession of my redeemer and advocate. *Amen.*

Ejaculations or Sentences before the LITANY.

Help me, O God of mercy.

And teach me to walk in the ways of true penance.

Let not self-love prevail in me.

Let me not study to please, but to punish myself.

I have departed from thee, by the multitude of my sins.

Let me now return in the ways, by which repenting sinners have returned to their God.

Lead me, O God! I beseech thee, in such ways.

And let the spirit of true fasting direct me these forty days.

Directions.

Having as time would permit, or circumstances required, addressed God, and adorned your own soul with some of the forms of prayer and meditations as directed for particular persons or days in this book, then kneel down and say the following Litany, &c.

T

The

The LITANY.

LORD, have mercy on me.

Christ, have mercy on me.

Lord, have mercy on me.

O God, our heavenly Father,

O God the Son, redeemer of the World,

O God the Holy Ghost,

O holy blessed and glorious Trinity, three

Persons and one God,

*Have mer-
cy on me.*

O God! to whom *Moses* was well pleasing, by fasting forty days on the mount;

Give me grace to fast unto thee in the same holy spirit.

O God! who didst deliver *Hezekiah* and his people, humbling themselves before thee in fasting, sackcloth, and ashes;

Give me grace to fast unto thee in the same holy spirit.

O God! who didst spare the *Ninevites*, doing penance in fasting, sackcloth, and ashes;

Give me grace to fast unto thee in the same holy spirit.

O God! who didst spare *Esther* and her people, imploring thy help by prayer and fasting;

Give me grace to fast unto thee in the same holy spirit.

O God! who didst mercifully assist the *Maccabees*, calling upon thee in fasting, sackcloth, and ashes;

Give me grace to fast unto thee in the same holy spirit.

O God! who, by thy prophets, didst call upon thy sinful people to return to thee in fasting, weeping, and mourning;

Give me grace to fast unto thee in the same holy spirit.

O God! by whose holy will thy only Son, our Lord *Jesus Christ*, did fast forty days and forty nights in the desert;

Give me grace to fast unto thee in the same holy spirit.

Be merciful to me, and spare me, O Lord!

Be merciful to me, and graciously bear me, O Lord.

From all niceness in eating,

From seeking to please my appetite,

From all kind of excess,

From all abuses of this holy time,

From all unbecoming liberties,

*Good Lord deli-
ver me.*

From all the undue contrivances of
appetite,
From sloth and self-love,
From coldness of devotion,
From deferring repentance,
By thy holy incarnation,
By thy fasting in the desert,
By whatever thou sufferedst in those
forty days,

By that infinite love which moved
thee to become my Saviour and
teacher,

By that bitter cup, which was given
thee by thy eternal Father,

By that bitter cup of vinegar and gall
which was given thee by thine
enemies,

By all whatsoever thou sufferedst for
my redemption,

I beseech thee to hear me, good Lord!

That the earnest desire of finding mercy may be my
motive for undertaking this, and all my fasts.

I beseech thee to hear me, good Lord!

That the multitude of my sins, and the sense of my un-
worthiness, may oblige me to be faithful in it.

I beseech thee to hear me, good Lord!

That the fear of thy judgments upon unrepenting sin-
ners may drive me to it chearfully.

I beseech thee to hear me, good Lord!

That the remembrance of my being no better than dust
and ashes, may make me willingly submit to all the diffi-
culties of this fast.

I beseech thee to hear me, good Lord!

That the uncertainty of my life, and the certainty of ne-
ver more returning into this state of repentance again, may
be a daily motive to me to do now, whatever is in my power,
and my duty to do.

I beseech thee to hear me, good Lord!

*Good Lord deli-
ver me.*

That I may not neglect this acceptable time, this time of mercy and salvation.

I beseech thee to hear me, good Lord!

That I may wisely lay hold of this time; which thou now offereſt me; and, bringing forth fruits worthy of repentance, I may find mercy with thee my God.

I beseech thee to hear me, good Lord!

That thou wouldſt vouchſafe graciously to hear me.

I beseech thee to hear me, good Lord!

Son of God, I beſeech thee to hear me!

O Lamb of God, that takeſt away the ſins of the world!

Send me thy holy ſpirit.

O Lamb of God, that takeſt away the ſins of the world!

Hear my prayer.

O Lamb of God, that takeſt away the ſins of the world!

Have mercy on me.

Our Father, &c.

The Prayer for Pardon and Forgiveness.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made; who wouldſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; mercifully forgive me my treſpaſſes; receive and comfort me, who am grieved and wearied with the burden of my ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins: ſpare me therefore, good Lord! ſpare me, thy ſervant, whom thou haſt redeemed; enter not into judgment with me, who am vile earth, and a miſerable ſinner; me, who meekly acknowledge my vileness, and truly repent me of my faults: and ſo make haſte to help me in this world, that I may ever live with thee in the world to come, thro' Jeſus Chriſt. *Amen.*

Directions.

Then make this interceſſion to almighty God with a contrite and humble heart, and meekly kneeling upon your knees ſay:
The

The INTERCESSION.

TURN thou me, O good Lord, and so shall I be turned: be favourable, O Lord, be favourable to thy servant; who turns to thee in weeping, fasting, and praying: For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest, when I deserve punishment; and in thy wrath thinkest upon mercy. Spare thy servant, good Lord! spare me; and let not thine heritage be brought to confusion. Hear me, O Lord! for thy mercy is great; and, after the multitude of thy mercies, look upon me, thro' the merits and mediation of thy blessed Son, Jesus Christ, my Lord and Saviour. *Amen.*

The PRAYER.

O God of all grace and comfort, who shewest mercy on the unworthy, and who art most graciously pleased to fit and qualify them for the same, that so thou mayest bountifully confer it on them; I, loaded with guilt and misery, address myself unto thee: I turn to thee in weeping, fasting and prayer: I make no plea, but for thy mercy; nor have I any pretence but my own necessity, to claim it. And because thou, O Father of mercies! lovest to shew it on a true penitent heart, and art more ready to look at my wants, which move thy pity and tenderness, than at my deservings, which cry aloud to thee for wrath and vengeance on my head; and because unworthy as I am, yet through thine inexpressible love and his, I have a most merciful Saviour, who has borne all the punishment of my sins, to purchase mercy for me, a sinner; and who now powerfully intercedes with thee for mercy for me; if, being weary of my sins, I turn to seek and serve thee, my gracious God: I am wearied out, and filled with the bitterness of my own ways; I accuse and condemn myself; I humble and afflict myself, for all my sins, that I may turn away thy judgments, which in justice I deserve for the same: I am resolved, by thy grace, to renounce and forsake them, and never to provoke thee any more; and, as far as I am able,

to make restitution and reparation to my brethren for all the wrongs I have done them. Father, forgive me all the evil I have done, of which I earnestly repent; consider my contrition, accept my tears, the sorrow of my repenting heart, and pardon my sins, which I have now utterly renounced; and renew me after thy own image, in righteousness and true holiness. Set up thy kingdom in my heart; let thy law be the rule of my life and actions; and thy blessed will, in every thing, my choice and satisfaction: let thy promises be my hope; thy providence, my guard; thy grace, my strength; and thy blessed self my portion, both now and for ever, thro' the merits, and in the name of Jesus Christ, my Saviour and Redeemer. *Amen.*

Directions.

The following Prayer to be used every day in Lent.

A Prayer for Sincere Repentance.

A Almighty God, whose blessed Son, for our sakes, did fast forty days and forty nights, give me grace to use such abstinence, during this season, dedicated to the exercise of repentance, that my flesh may be subdued to the spirit, and my mind the better disposed to approach thee with ardor of spirit, and fervency of affection. Inure me, by self-denial, to bring my body into subjection, and to punish all those excesses I have been guilty of, in the use of thy creatures. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments. Make me heartily to bewail my sins; and do thou work in me a godly sorrow unto salvation, not to be repented of; that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of joy and happiness; but confessing and forsaking my sins, may be intirely converted unto thee, thro' Jesus Christ, my only Saviour. *Amen.*

Direct.

Directions.

Any or all the foregoing Devotions may be properly used every day during the fast of Lent, by those who have sufficient leisure from their necessary employments to devote themselves to God in prayer; and when you arrive at that season called Passion-Week, on account of that great act of God's love being then particularly celebrated, you may also add as follows:

MEDITATIONS.

CHRIST'S Invitation to meditate on his PASSION.

CONsider, 1st, How reasonably Christ complains, that having suffered so many, and so great pains and torments for mankind, man should be so ungrateful, as not to vouchsafe to have them in remembrance; *I looked for some,* says he, *to take pity on me, but there was none, and for comforts, but I found none:* therefore it is true, that *the righteous perisheth, and no man layeth it to heart.* Oh! then ponder his sufferings, my soul; and let us with godly sorrow and compassion lay to heart, what he has suffered for us!

Consider, 2^{dly}, That Christ, to convince us nothing can be more acceptable to him, than our frequent meditation on his passion, invites us to it in these pathetic words of complaint: *Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like my sorrow, which is done unto me.* And again, by the mouth of the same prophet he commands us to *remember his affliction, his misery, his worm-wood, and his gall.* Now if I had lost but an arm or a foot, or a finger, or a toe, in the cause of my friend; I should certainly expect he would ever be mindful of the favour. And, what is that in comparison of the sufferings, which Christ hath suffered for me!

Offer therefore unto Christ a grateful sense of all he hath done for thy soul; look stedfastly upon his crucified body; and be diligent in expressing thy gratitude by a frequent commemoration of his death and passion, and participation of his benefits, conveyed to every devout and penitent soul

in the Lord's supper; say always with the prophet, *My soul bath them still in remembrance, and is humbled in me: This I recall to mind, therefore have I hope.* And it is comfortable for sinners to have this hope. He suffered, that he might wash away our sins by his precious blood; he purchased our salvation upon the cross; and died, that he might become our advocate with the Father.

MEDITATIONS

On CHRIST'S PASSION in General.

CONsider, 1st, *Who* it is that suffered for the redemption of mankind. It is no less than the unspotted lamb of God, *who did no sin; neither was guile found in his mouth.* It is the Holy of Holies, who had the spirit of God poured upon him without measure; and whom his own executioners declared to be just, and the Son of God. And it is he, who, having been in the bosom of the Father, from all eternity, thought it no robbery to be equal with God: but in compassion for sinful man, took upon him the form of a servant, humbled himself as man, and gave himself a sacrifice to the justice of the Almighty, for the sins of the whole world. For which reason, after he had gone about doing good, and healing all that were oppressed of the devil, and laid his life down for us, God hath highly exalted him, and *given him all power both in heaven and earth*, and to dispose of the treasures of heaven according to his will and pleasure. In fine, this is the great lover of mankind, who is become all things to us.

Consider, 2^{dly}, *What* it is that Jesus our Saviour suffered for us. He was deprived of all worldly goods; they stript him of his very cloaths; and nailed him to a cross, in the most cruel manner, before all the world. He was forsaken of his friends and disciples. He had no sound part, from the crown of his head, pierced with thorns, to the soal of his foot, wounded with nails. He was scourged, buffeted, spit upon, derided, blasphemed, and accused by false witnesses. He was condemned at four several tribunals, hurried along the streets, and pointed at as a blasphemer, seducer, and impostor; a glutton, madman, and a fool. He

was

was hanged up as a thief in the air, as one unworthy either to live or die on the earth; where if he sought any relief, by moving or turning himself, his torments were increased by the weight of his body nailed to the cross, through his hands and feet; and when he moved his head, the thorns sunk deeper into his skull; and when he complained of thirst, they gave him vinegar and gall to drink. He also suffered acuter torments and anxieties of mind, as may be easily collected from his prayer, *Father, if it be possible, let this cup pass from me*; from his bloody sweat in the garden; and from his exclamation on the cross, *Eli, Eli, lama sabachthani!* that is, *My God, my God, why hast thou forsaken me!*

Consider, 3^{dly}, Who were his *persecutors* and *tormenters*. Reflect and thou shalt find him tormented and persecuted by all sorts of men. He was betrayed and sold by one disciple, disowned by another, and forsaken by them all; he that had been admitted to a familiarity and confidence with him, that eat of his bread, lift up his heel against him; the priests accuse him; the very scum of the people seize on him like a thief, and drag him about the streets; the chief priests and elders condemn him; *Herod* the tetrarch treats him with ignominy, clothes him with a purple garment, and delivers him to the mockery and abuse of the soldiers; and *Pilate*, the heathen governour, orders him to be scourged, and condemns him to the death of the cross.

Consider, 4^{thly}, That *Jesus* underwent all these sufferings, not for himself, *in whom was no guile*; but for man, sinful man; to reconcile us all to the justice of his eternal Father, and to open heaven's gates by the price of his blood. *When we were enemies, we were reconciled to God by the death of his Son*: so that every one may apply his sufferings to himself, and say with *St. Paul*, *He loved me, and gave himself for me*.

Consider, 5^{thly}, The great love and affection with which *Jesus* suffer'd for us. When his passion was yet afar off, he told his disciples, That he was streightened till it was accomplished: tho' one drop of his precious blood might have sufficed to redeem the whole world, he would *pour it out like water*; he

he would shed it all; because *with him is plenteous redemption*: He bore all with incredible meekness; for, *when he was reviled, he reviled not again; when he suffered, he threatened not; but delivered himself to him that judged him unjustly, and was led as a sheep to slaughter*: And has left us the most perfect examples of humility and obedience to God and man; for though he was the *Son of God* made man, *he made himself of no reputation; yielded to be numbered with the transgressors; made himself a reproach and an outcast of the people; gave his body to the strikers, and his cheeks to those that plucked off the hair; turned not his face away from shame and spitting, and became obedient unto death, even the death of the cross.*

6thly, Then learn to apply this great pattern of suffering to thy ownself; behold with astonishment and admiration the great change of these two extremes; the Son of God taking upon him human nature, to enable him to undergo the heaviest burden of misery; and man raised by his sufferings to the certain hopes of eternal happiness. And in this prospect of God's love, pour forth thy soul with the greatest compassion at the sight of his sufferings, and with humble thanks to the good God, who has given his only begotten Son to die for us, that all that believe in him should not perish, but have everlasting life. Endeavour to get a perfect love for Jesus, and then thou wilt easily sympathize with his grief; desire earnestly to suffer with him, when thou art attacked by evil men in thy credit, reputation, goods and fortune, body and soul. And resolve sincerely never more to persecute thy Saviour with sin and ingratitude: And whenever persecution or temptation attacks thee, flee to Jesus on the cross; and he will teach thee patience and courage; protect thee from all evil; strengthen thee with his grace, and receive thee into the arms of his mercy.

THE MEDITATION,

On Redemption through CHRIST.

To be used on Maundy-Thursday and Good-Friday.

Consider the benefit of our redemption, which the church calls upon us more particularly to commemorate

rate during this solemn fast of *Lent*.—We were all in disgrace with our heavenly king; cast off from the face of God by our transgressions; led captive of the devil; subject to God's vengeance; debarred from his mercy; nor was there any creature that could atone for our sins, deliver us out of bondage, reconcile us to God's justice, open the gate of his mercy, and restore us to his grace and favour; when behold, the only begotten Son of God, offered himself a sacrifice for our sins, and redeemed us with his most precious blood, and not with *gold*, or *silver*, or any such corruptible things, which are nothing unto God. Besides, he not only redeemed us by this sacrifice of himself; but he has left us the *merits* of his death and passion to be applied to our souls, in a worthy receiving the sacrament of *his supper*: So that although we should often fall into the hands of our spiritual enemies, we have him still present with us, to deliver us from all evil. Seeing then we are bought at so great a price, let us render ourselves wholly unto him, who has purchased us; and say with the *Psalmist*, *I am thine, save me*; and ever pray that we may feel in ourselves the benefit of his death and passion.

A Prayer for a due Imitation of the Love and Sufferings of Jesus Christ.

O Gracious Saviour, who didst fast and pray forty days and forty nights together in the wilderness, and after divers temptations didst overcome Satan; who, for my sake, didst subject thyself to many sorrows and necessities, to heat, cold, hunger, thirst, weariness, sweat, journeys, persecutions, and tribulations; who, while thou wast upon earth, didst vouchsafe to comfort the souls of men, and heal their infirmities; who, for thy love to mankind, didst endure infinite miseries, injuries, calumnies, blasphemies, and revilings, even of those to whom thou hadst done much good; who of thy love didst institute the blessed sacrament of thy body and blood, whereby thou mightest continue with us to the end of the world; who praying in the garden didst wholly resign thyself to thy Father's good pleasure,

sure, desiring that not thy will, but his should be done; who didst suffer thyself to be taken and bound as a malefactor; neither didst lament or murmur, while thou wast shamefully treated by thine enemies; who wouldst be forsaken of thine own disciples, in the midst of thy troubles and afflictions; who, standing in the presence of the high priest, didst patiently endure a cruel blow; and, in the height of thy passion, was mocked, derided, and many ways despitefully used; who wouldst not reply to the unjust accusations of thine enemies, but mildly, and with a deaf ear, wouldst let them pass; who, being denied by the apostle *Peter*, didst look on him with an eye of compassion, and cause him to bewail his offence with bitter tears; who, being stripped, wast bound to a pillar, and scourged, whereby thy blessed body was torn and wounded; who, after so many wounds received, and so much precious blood shed, wast, in mockery, crowned with a crown of thorns; who wast pleased with great pain, labour, and weariness, to carry thine own cross to *Mount Calvary*, and there to comfort the lamenting women, exhorting them not to weep for thee, but for themselves and for their children; who didst suffer thy gracious hands and feet to be pierced with nails, and fastened to a cross of wood, and there didst, with great effusion of blood, from thy five wounds, suffer inexpressible torments; who, in thy bitter pains, didst intercede with the Father for thine enemies that crucified thee, saying, Father forgive them, for they know not what they do; who, being crucified between two thieves, didst promise to one of them, believing on thee, and confessing thee, the enjoyment of paradise; who, for the grievousness of torment, and exceeding loss of blood, didst faint, and cry, I thirst; and wast pleased to drink gall and vinegar; who, when thou wast pleased to die, didst bow thine head, and commend thy spirit into the hands of thy heavenly Father: grant that I may chastise my flesh, and exercise myself in watching, fasting, prayer, and other spiritual exercises; and subdue all evil affections, which rebell against the spirit. Strengthen me with the aid
of

of thy holy spirit, that I may willingly bear all adversities, as coming from thy hand. Replenish my heart with all pious affections, that I may account the miseries of others as my own, and supply their necessities according to my abilities. Create in me an heart pure and innocent, which may forgive mine enemies, and love them, rendering good for evil; whereby I may shew myself a true follower of thy perfect charity and patience. Stir up in me an earnest desire and longing after the holy sacrament of thy body and blood, and grant that I may ever receive it with a chaste love, deep affection, and a pure heart. Give me grace, that in all adversities and tribulations I may fly to thee by prayer, and ever commit myself to thy providence and good pleasure. Give me strength, after thine example, willingly and patiently to endure all adversity and tribulation, which shall at any time befall me. Pardon me, thy fugitive servant, and receive me into thy favour; suffer me not to wander from thee any more; but give me such constancy and perseverance, that I may continue in thy service to the end of my days. Mortify in me all angry affections, that I may not be disquieted when I am injured, nor think of revenge, but for thy sake bear all things patiently. Help mine infirmities, that I faint not under temptations or tribulations; and give me grace to be thankful to thee for them. Grant that no slanders may move me to impatience; but that, by thine example, I may patiently overcome all that any way defame or injure me. Look also on me, a miserable sinner, with the same gracious and moving aspect, that I may wash away my sins with the tears of repentance, and never deny thee my Lord and Saviour, by word or deed. Heal my wounds by thy stripes; take all evil thoughts from me; and grant me patience to endure the strokes of thy fatherly visitation. Grant that the remembrance thereof may be imprinted on my heart, and that I may love thee for thy exceeding charity, wholly think of thee, and wholly contemplate on thy bitter pains. Give me grace with a chearful mind to bear any cross thou shalt lay upon me, and to bewail with tears my sinful life past.

past. Grant that I may always, with a faithful and thankful heart, bear in mind thy exceeding great love, who wouldst endure so great and grievous things for me. Purge and wash my soul with those streams of thy most precious blood, from all uncleanness; and offer them to thy Father, for a full and plenary satisfaction for all my transgressions. Give me grace that, according to thy precept and practice, I may love mine enemies, pray for them, and do good to them who do evil unto me. Look upon me with an eye of pity, wherewith thou didst behold that good thief; and grant that I may live so, that at the end of my days I may be found worthy to hear that joyful speech, This day shalt thou be with me in paradise. Let the remembrance of thy bitter cup extinguish in me all inordinate riot and excess, give me the virtue of sobriety, that all irregular passions being quenched in me, I may wholly thirst after thee. Grant that the uncertainty of my death may be ever in my thoughts; and that I may be always willing and ready to leave this transitory life, when it shall seem good to thee; to whose blessed protection I commit my soul now, and for ever. *Amen. Lord Jesu! Amen.*

A Prayer for Easter-Eve.

GRant, O Lord, that as I am baptized into the death of thy blessed Son, our Saviour Jesus Christ; so by continual mortifying my corrupt affections, I may be buried with him; and that through the grave, and gate of death, I may, by the quickening of his spirit, pass to a joyful resurrection; being cleansed by his blood from all my sins, and made meet by his grace to inherit those precious promises, which his resurrection (the memorial of which I am now preparing to celebrate) hath sealed and ratified to us; to whom with the Father, and the Holy Spirit, be glory, honour, and blessing, now, henceforth, and for evermore. *Amen.*

INSTRUC-

INSTRUCTIONS and DEVOTIONS

FOR
EMBER-DAYS, &c.

INSTRUCTIONS.

Ember-days are of ancient institution in the christian church, set apart for consecrating to God the four seasons of the year, and for the imploring of his blessing, by fasting and prayer, upon the *ordinations* performed at such times; in conformity to the *apostolic* practice, which was to *pray and fast*, before they laid hands on any person to be separated to the *ministry of God's word and sacraments*, Acts xiii. 3.

The days so called are particularly described before, on page 265, and take their names from *embers* or *ashes*, which the ancients, on days of fasting and prayer, were accustomed to sprinkle upon their heads, in token of their sincere humiliation; or from their eating nothing on those days but a little *cake* baked upon the *embers*, which also obtained the name of *ember-bread*; or from the *Saxon* word which imports a *circuit* or *course*, for as these *ember-days* always return in certain revolutions of time, they may properly be called *stated fasts*, or *fasts in course*.

And as the *institution* of these days was for that great and important business of ordaining fit persons to serve in the sacred ministry of God's church, and to conduct mankind in the paths of salvation; it highly concerns all christians to use the best of their endeavours, to make it successful and efficacious, by uniting their prayers and fastings.

A Prayer on *Ember-days*, for a Blessing on the *Clergy* at their *Ordination*, and in all their *Offices* and *Conduct*.

A Almighty God, the giver of all good gifts, who, of thy divine providence, hast appointed divers orders in thy church; give unto thy servants the bishops a double portion
of

of thy holy spirit, and vouchsafe them, at this time, thy particular assistance, and a power of discerning the spirits of them, who come to be ordained to the ministry of thy word and sacraments; that they may lay hands suddenly on no man, but maturely, prudently, and piously may appoint such to thy service, who by learning, discretion, and a holy life, are fit instruments for the conversion of souls; to be examples to the people, guides of their manners, comforters of their sorrows, to sustain their weakness, and able to promote all the interests of religion. And grant that all those, who now come to dedicate themselves to the service of thine altar, may be inwardly moved by thy holy spirit to take upon them that sacred ministration, that they may make thy holy word the chief subject of all their studies; from thence instruct the people committed to their charge, and convince gainfayers; that they may faithfully and diligently administer thy holy sacraments; that they may labour in season, and out of season, by public and private admonitions and exhortations; that they may maintain peace and love amongst all christians; and frame their own lives, and the lives of their families, according to the precepts of thy holy gospel. Give them the will, O Lord, to do their duty, and strength and power faithfully to perform the same, through Jesus Christ our Lord, the great shepherd and bishop of our souls. *Amen.*

INSTRUCTIONS for ROGATION-DAYS.

R*ogation-days*, which in former times were called *Litany-days*, are of ancient institution, founded upon an appointment of God, in a time of general calamity, *Joel ii. 17.* and suggested by *St. Paul*, in those several kinds of publick prayer, which he enjoins *Timothy*, *1 Tim. ii. 1.* though we do not read of it in the *christian* church till the fifth century, nor enjoined for universal observance, till an hundred years after.

They derive their name from the *Latin* verb *rogare*, i. e. *to ask*, or *beseech*; for on those days we are called upon, in a solemn manner, to prepare our minds and hearts to celebrate

Instructions for the Vigils, or Eves, &c. 289

celebrate the *ascension* of our LORD, and the *descent* of the HOLY GHOST, after a devout manner; also by fervent prayers and humiliation to cry for mercy; to beseech God that he will avert those judgments, which the sins of a nation may justly deserve; and to pray for an heavenly blessing upon the fruits of the earth, with which nature at this time abounds.

And therefore this season is to be kept in such a manner, as to testify our entire dependance upon God, for all the comforts and conveniencies of this life; that we acknowledge all second causes to be absolutely at his disposal; and that the solemn repentance and united devotions of a nation are the most effectual means to appease God's wrath, and to turn away public evils, when they threaten us with destruction.

A Prayer on the Rogation Days, for God's Blessing, and Deliverance from all Evil.

O Lord, heavenly Father, of whose gift it is that the rain doth descend, the earth is fruitful, beasts increase, and fishes multiply; I approach unto thee in fasting and prayer, in behalf of myself and this nation: have mercy on us, thy unworthy servants; and though, for our sins, we have worthily deserved scarcity and dearth, sickness and mortality, or to be delivered into the hands of our enemies; yet for the sake of thy blessed Son, and upon our own true repentance, send us plenty and healthful seasons; unity, peace, and concord; deliver us from lightening and tempests, from fire, pestilence, and famine; from battle and murder, and from unprovided death: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those who are in need, and to our own comfort, through Jesus Christ our Lord. *Amen.*

INSTRUCTIONS on the VIGILS or EVES of HOLY DAYS.

VIGILS or *Eves* are those *fasts* which the church hath thought fit to establish before certain holydays, as you
U will

will find on *page* 266, in order to prepare the mind for a due observation of the approaching *festival*; to prevent our joy and mirth at those *solemnities*, from degenerating into sensuality, being expressed by intemperance, or from evaporating into lightness and vanity; but that we may use God's good creatures with moderation and thankfulness, with bowels of mercy towards those that are in need, and raise our souls to such a relish of spiritual enjoyments, that it may be our meat and drink to do the will of our heavenly Father.

They are called *vigils* from the *Latin* word *vigiliae*, which signifies *watchings*, from a custom of the primitive christians, who were wont to pass the greatest part of the night, that preceded certain *holydays*, in devotion and religious exercises, even in the places set apart for public worship, till these *night-meetings* were abused by several disorders and irregularities: for which they were abolished, and the church, instead thereof, instituted *fasts* to be observed on the foregoing day; that so our bodies being mortified, we may be the better prepared to join in those prayers and praises, which are offered up to God by his ministers on such occasions; to hear God's holy word read, preached and expounded by them who are appointed to instruct us in our duty; and to receive the *blessed sacrament* of the *Lord's supper*, to confirm our faith, and to strengthen us against all temptations.

A Prayer for a right Observation of HOLYDAYS, to be used on the VIGILS or EVES.

A Almighty God, who hast established in thy church pastors, and teachers, and governors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; make me careful to observe all those institutions, which are enjoined by them for these admirable ends; and always to esteem days set apart for thy worship, and dedicated to thy service, as a great relief to the infirmity of my nature, which is not capable of an uninterrupted contemplation of thee. Let not the affairs of this life, nor my eagerness after the good things of it, so far engross

Concerning the Observation of Days. 291

engross my thoughts, as to make me neglect those happy opportunities of working out my own salvation; nor the love of pleasure prevail on me, to consume them in sensual enjoyments; but grant, that my rejoicing may be accompanied with temperance and moderation; and dispose my mind, by all the refreshments of my body, to serve thee with greater diligence and chearfulness all my days. Make me constant at these holy seasons in attending thy public worship; and let me enter thy house with recollected thoughts and composed behaviour, and with a thankful and devout temper of mind. Let me hear thy word with serious attention, and with a particular application of it to the state of my own soul. Let me approach thy altar with fervent and heavenly affections, and with firm resolutions of better obedience. Let me commemorate the mysteries of my redemption with profound humility, with exalted thoughts of thy wonderful goodness, and with thankful acknowledgments of thy great love, demonstrated to the sons of men. Let the mortified lives of thy saints raise me above the pleasures of sense; and let the pattern of their piety and devotion, their humility and charity, their meekness and patient sufferings, be always so lively imprinted upon my mind, that I may transcribe their examples in my life and conversation: that thus observing these days of rest here below, I may celebrate an eternal rest with thee hereafter in thy heavenly kingdom, through Jesus Christ our Lord. *Amen.*

Our Father, &c.

INSTRUCTIONS concerning the OBSERVATION of
DAYS.

THE observation of *days* and *seasons* has been frequently condemned in holy writ, as superstitious and displeasing to God, *Deut.* xviii. 10, inasmuch that it was one of the provocations for which the vengeance of the Almighty drove the Gentiles out of their possessions in the land of *Canaan*. And St. *Paul* reproached the *Galatians* so severely for *observing days, months, and times, and years,*

Gal. iv. 10, 11. that it should be a sufficient caution to the faithful, never to run into the like error, lest they should come short of the salvation of God preached in the gospel. But then it ought to be remembered, that *the observation*, which is an abomination in the sight of the living God, is the celebrating those festivals which the heathens had dedicated to *Jupiter, Bacchus*, and their other false gods; such other days, which, contrary to the comfortable doctrine of a divine Providence over all the works of the creation, established a belief of *lucky* and *unlucky* days; and finally, those *Jewish festivals*, which are abrogated under the gospel.—All such observation of days is absolutely sinful, being contrary to God's word and commandment; and therefore ought carefully to be avoided by every christian.

But the *times and days* in use amongst *christians*, whether they be the *feasts* or *fasts* ordained by the church, do not fall under the prohibition and displeasure of the Almighty; for, as God did appoint certain days to be kept in memory of past benefits, as may be seen in *Deut. xvi.* commanded abstinence from certain meats, and particular meats at particular times, *Exod. xii.* we cannot dream that he condemns the *observation of all times*; but only the manner of celebrating and keeping those solemn days in practice amongst the *heathens* and *Jews*. And thus we read, that the apostles and the rest of the faithful assembled and met together on the *Lord's-day*, on *Sunday*, *Rev. i.* the *Jewish sabbath* being abrogated; to instruct us, that the observation of an holyday is not forbidden, when dedicated to the service of God, either for thanksgiving or repentance, prayer, fasting and humiliation, but that it is good to keep days holy in memory of the great mysteries of our faith: Accordingly this has been the practice of the church of Christ throughout all ages.

We may also argue for the lawfulness of this practice, from the very nature of its institution. For, it being not only good, but a great duty to be grateful, and to return our hearty thanks and praise for the gifts, graces, and blessings we all receive from the good and gracious Lord of heaven

Concerning the Observation of Days. 293

heaven and earth; it must be allowed to be good, upon the mere motive of gratitude, to appoint days for the particular remembrance of the benefits received, and to give thanks for them. And again, it being as much our duty to humble ourselves for our transgressions, and to deprecate the punishment due to our sins by fasting and prayer, it cannot be accounted evil to appoint days for such an humiliation; and therefore it has been the constant practice of the christian church to appoint and ordain certain days and times for *fasting* and humiliation, as well as for thanksgiving.

Yet these days of solemn appointment must also be of solemn observance; otherwise they will degenerate from their good intention, and become an abomination to the Almighty.—They must be kept in such a manner, as may answer the ends for which they were appointed; so that God may be glorified in them by the grateful acknowledgement of his blessings, and the confession of our manifold transgressions. We must keep his festivals in the way God is to be worshipped, that is, in spirit and in truth, and not by outward appearances. We must consider the mystery or mercy of the day; and then, after a due meditation thereon, we must offer up the sacrifice of an obedient and thankful heart: for thanks being the duty we owe to God for his mercy, this becomes an act of justice, and not a ceremonial observation of the law; and therefore never to be abrogated. We must remember always to exemplify the thanks of our hearts, by doing all the good we can in our circumstances, and by avoiding every thing that is sinful. And finally, we ought to spend the most of our time in devotions, in prayer, reading the scriptures, or books of piety; in meditation, examining into our daily failings, and considering the occasions of them, and what is to be done for amendment.

If the day to be observed be a *fast*, we must humble ourselves in a special manner for the punishment of our sins; and not only observe the rules prescribed for mortifying the appetite, but keep an inward fast, by avoiding every

thing that is sinful; denying all corrupt inclinations, endeavouring to overcome ourselves in all that is not according to the rule of Christ; and taking no liberty which is not proper to the condition of a real penitent.

See the *New Practice of Piety* for FESTIVALS and HOLYDAYS, on page 308.

INSTRUCTIONS for ALMSGIVING.

ALMS are largesses to necessitous and calamitous people, supplying the wants of nature, and giving ease to their miseries. Mercy and alms are the body and soul of that charity, which we must pay to our neighbour's need; and it is a precept, which God therefore enjoined to the world, that the great inequality, which he was pleased to suffer in the possessions and accidents of men, might be reduced to some temper and evenness, and the most miserable person might be reconciled to some sense and participation of felicity.

Be merciful as your Father is merciful, is an evangelical command.

As every man hath received the gift, even so let them minister the same one to another, as good stewards of the manifold grace of God. Be rich in good works, ready to distribute, willing to communicate, for with such sacrifices God is well pleased.

If thy brother be fallen to decay, thou shalt relieve him, yea though he be a stranger. Thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need; in that which he wanteth, thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing, the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Whatsoever good thing any man doth, the same shall he receive of the Lord.

With-hold not good from them to whom it is due, when it is in the power of thine hand to do it. Hope deferred maketh the heart sick. Observe the opportunity. Mercy

is seasonable in the time of affliction, as clouds of rain in the time of drought. Whoso hath this world's goods, and seeth his brother have need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him?

Blessed are the merciful, for they shall obtain mercy; but they shall have judgment without mercy, that have shewed no mercy: the king shall say to them, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

Put on therefore bowels of mercy; be tender hearted; bear ye one anothers burdens; and so fulfill the law of Christ.

The *works of mercy* are so many, as the affections of mercy have objects, or as the world hath kinds of misery: Men may want meat, or drink, or cloaths, or a house, or liberty, or attendance, or a grave; and in proportion to these, seven works are usually assigned to mercy, 1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To redeem captives. 5. To visit the sick. 6. To entertain strangers. 7. To bury the dead.

ALMS in general are to be *disposed of* according to the following RULES:

Let no man do alms of that which is none of his own, or of what he is to make restitution; that is due to the owners, not to the poor; for every man has need of his own: and that need is first to be provided for, and then you must think of the needs of the poor. He that gives the poor what is not his own, makes himself a thief, and the poor he makes the receivers of evil gotten goods.

He that gives alms must do it in mercy, that is, out of a true sense of the calamity of his brother. Against this rule they offend, who give alms out of custom, or to upbraid the poverty of the other, or to make him mercenary and obliged; or with any unhandsome reproaching circumstances.

He that gives alms must do it with a single eye and heart; that is, without design, to get the praise of men; he also, who

hath done a good turn, should so forget it, as not to speak of it. For he that boasts of his goodness to the poor, or upbraids them, hath paid himself, and lost the reward which is in heaven.

Give alms with a chearful heart and countenance, not grudgingly, or of necessity, for God loveth a chearful giver: and therefore give quickly when the power is in thy hand, and need presseth thy neighbour to ask thee. He gives twice that relieves speedily.

Give no alms to vicious persons, if such alms will support their sin; as, if they will continue in idleness (if they work not, neither let them eat) or if thou art satisfied that they will spend it in drunkenness or wantonness.

The best objects of charity are *poor housekeepers*, that labour hard, and are burthened with many children. There are many persons, that have nothing left them but misery and modesty; and towards such we must add two circumstances of charity: 1. We should inquire them out. 2. We must convey our relief unto them, so as not to make them ashamed.

Give, as looking for nothing again; that is, without any consideration or expectation of future advantages in this life.

In giving alms to beggars and persons of that low rank, it is better to give little to each, that we may give to a greater number; so extending our alms to many persons. But in charities of religion, as building hospitals, colleges, and houses for devotion; and in supplying the accidental wants of decayed persons, fallen from great plenty to great necessity; it is better to unite our alms, than to disperse them: It is more charity to make a noble relief or maintenance for one, and to restore him to comfort; than to support only his natural needs, and keep him just alive, but unreserved from the uncomfortable prospect of impending misery.

If thou hast no money, yet thou must have mercy, and art bound to pity the poor, and pray for them. And if thou doest what thou art able, if it be but *love* to the brethren or
a desire

a desire to help all, or any of Christ's poor, it shall be accepted, according to what a man hath, not according to what he hath not.

Take heed that ye do not your alms before men, to be seen of them; because, by so doing ye will lose the reward of your Father which is in heaven.

He that giveth, let him do it with simplicity; he that sheweth mercy with chearfulness, the Lord recompenseth, and will give him seven times as much.

He who soweth sparingly, shall reap sparingly; and he who soweth bountifully, shall reap bountifully.

Reject not the supplication of the afflicted; let it not grieve thee to bow down thine ear to the poor; and give him a friendly answer, with meekness.

Blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

Remember the words of the Lord Jesus, when he said, It is more blessed to give than to receive.

As ye have opportunity, do good unto all men; especially to them who are of the household of faith, and such as excell in virtue.

A Prayer for Bowels of Mercy, and a Desire to do good unto all Men.

O Most gracious and merciful Father, thou art infinitely good in thyself, and delightest to do good unto thy creatures: it is from thy bounty that all things do subsist. I admire thy mercy, and adore thy goodness, and most humbly beseech thee to inflame my heart with an universal love and charity; that I may love thee, my Lord, my God, with all my heart and soul, with all my mind and strength; that thy love may constrain me to obedience, and the sense of thy goodness make me fear to offend thee; and grant, O Lord, that I may love all men for thy sake; that I may put on bowels of mercy, kindness, and brotherly affection towards all men whatsoever, being ready to do good unto every one according to my ability without partiality or hypocrisy; that I may rejoice with them that do

do rejoice, and weep with them that weep; that the same mind may be in me, which was in my blessed Saviour Jesus Christ, who was always doing good; that at length I may be received into thy heavenly kingdom, where charity never faileth, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

Our Father, &c.

INSTRUCTIONS for promoting CHRISTIAN LOVE and CHARITY.

OUR blessed Saviour was always employed in such actions as recommended to us this great duty; and his doctrine continually enforced it. How often did he command the *love of our neighbour as ourselves*? And he so expressly requires *love and charity* amongst his disciples, that he fixed it as a mark whereby they should be distinguished from the rest of mankind. *By this all men shall know ye are my disciples, if ye LOVE one another.* Hence St. Paul, considering and enforcing the necessity of this duty, declares, that whatever virtues we presume to be possessed of, none of them can be of any value in the sight of God without charity: "Tho' I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and tho' I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and tho' I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. xiii. 1—7. Therefore it is our greatest interest as well as duty to practise this *love*. But as this is not to be done, under the present corrupt

rupt and degenerate state of human nature, without great caution, watchfulness and resolution, against the attacks of the world, the flesh and the devil, I shall here shew you what is to be avoided, as well as what must be done, to attain to the perfection of this duty.

First, “Be not conformed to this world, but be ye transformed in the newness of your mind; that ye may prove what is the good, and acceptable, and perfect will of God.” *Rom. xii. 2.* We are not to consult our own will, nor consider what we love, or what we hate; what we approve or disapprove, or what is pleasing or displeasing to us. We are not to regard custom or company, or the world, or any convenience or interest of this life, so as to take these for a sufficient warrant for acting in any thing; but whatever is moved by these, must be proved and examined by the will of God, and so far only to be approved and undertaken, as it is found conformable to this holy and unerring rule; or why do we pray that his “will be done on earth as it is in heaven?” Such a behaviour as this will teach us never to do any thing upon humour; to be silent and easy when reproved or contradicted; to suppress all swellings or other motions of our passions; to give up a dispute with affability and moderation, when it is about a private opinion, or any indifferent matter; to follow and comply with directions, where no harm can be suspected; and to resist all degrees of moroseness, positiveness and stubbornness.

Secondly, “Learn of me, says our Saviour, for I am meek and lowly in heart.” *Mat. xi. 29.* We must be patient, and shew a meek and humble spirit under all provocations and trials. A peevish, fretful temper is easily blown up to discontent, and to the disturbance not only of our own minds, but to the distraction of others, and the separation even of friends: for when persons give themselves up to peevishness, they very often find fault where there is none; they chide those who deserve it not; and are so little able to bear the slightest contradiction, that they will venture to disturb their own and neighbour’s peace, to gratify their present humour.

Thirdly,

Thirdly, "Let all bitterness, and wrath, and **ANGER**, and
 "clamour, and evil speaking, be put away from you, with
 "all malice; and be ye kind one to another, tender hearted,
 "forgiving one another, even as God for Christ's sake hath
 "forgiven you." *Eph. iv. 31.* Passion is always blind; and
 as it can see nothing in its proper colour, so it cannot speak
 to the purpose. It is unjust, and therefore can never speak
 without doing wrong; it is unreasonable, and therefore never
 can be trusted; it is rash, and therefore can say nothing
 but what is either foolish or indiscreet, which may do
 harm, break the bond of peace, and give room for repentance.
 So that if reason be not wholly stifled; if christian love and
 charity be the indispensable conditions of a christian life;
 this passion of anger must not be allowed the liberty of the
 tongue, not even when it seems to have demonstration and
 justice on its side; because it is very often deceived; and be-
 cause it injures a good cause by its immoderate heat, bitter-
 ness and excess. Whether then we be right or wrong, it is
 most adviseable to be silent, when passion ariseth, and never
 suffer it to take possession of the tongue. The same rule
 ought also to be observed in regard to the pen; we must never
 take the pen in hand, when our heart boils with passion.
 There do not want examples, where the writing of letters
 under such a disorder has occasioned great inconveniences,
 and furnished matter for a long and bitter repentance.

Again, we ought neither to reprove, nor chide, nor cor-
 rect, nor send messages, nor resolve upon any thing in a pas-
 sion, though there appears never so much reason and evi-
 dence for it; because nothing can be done well, where rea-
 son is so distorted; nor should any resolution be taken, but
 upon good advice, which can never be expected in the time
 of anger.

Anger therefore must be considered as the great dis-
 honour and infamy of a rational creature, and avoided with
 the greatest aversion by the disciples of Christ; because it
 leads men into great indiscretions, injustice and confusion,
 disturbs the peace of families and the best of friends, and
 often degrades men into the rage of beasts. *Where anger and
 strife*

strife is, there is confusion and every evil work. Besides, it is attended with great inconveniences in a social life: It not only renders men unfit for all duties and business, but also discourages friends from giving their necessary advice. Who will venture to speak, where a word ill-placed or mistimed may likely provoke a storm?

Let us then oppose the first thoughts of this unruly passion, and give a check to the disturbance it raiseth in the mind as soon as it appears; let us endeavour to suppress it within us, and fly from the occasion and object of our resentment. In our retirement let us remember the long suffering of God in bearing the provocations of sinners, and especially of our own sins; and then with bended knees and an humble and penitent heart beg of him in prayer, through the sufferings of Christ, that he by his power will lay the storm, and reduce our mind to a christian temper.

Fourthly, "If possible, as much as lieth in you, live peaceably with all men." *Rom. xii. 18.* Because this was the character of the new born *Jesus*, when the angels published his birth to the shepherds, that he was come down from heaven to preach *peace and good-will upon earth.* The same *Jesus* in his first sermon set such a value upon *peace*, that he blessed the *peace-makers* with the title of *the children of God.* *Matt. v. 9.* And he so often inculcated this obligation among his disciples, that *St. Paul* records it amongst the fruits of God's holy spirit; *love, joy, peace, long-suffering, gentleness, meekness.* *Gal. v. 22.* He lays this down as a means of gaining God's particular protection: "Be ye of one mind, says he, and live in peace; and the God of love and peace shall be with you." *2 Cor. xiii. 2.* Nay he goes further, and positively declares that without we "follow peace with all men, no man shall see the Lord," or be admitted to the enjoyment of his glory. *Heb. xii. 14.* because "God is not the author of confusion but of peace;" because "hated, variance, emulations, wrath, strife and envyings," are numbered amongst those works of the flesh that exclude mankind from the kingdom of God. *Gal. v. 20, 21.* and because the same apostle sets such a mark upon contention and quarrelling,

quarrelling, that, even upon a temporal consideration only, we ought to preserve peace and unity one with another: "If" (says he) ye bite and devour one another, take heed that "ye be not consumed one of another." *Gal. v. 15.*

These and the like reasons should engage every prudent person to live peaceably, and avoid contentions, as much as possible: Therefore never accustom yourself to use biting or taunting reflections; abstain from all reproachful words; never give ear to whisperings and idle stories, carried about from house to house; suppress all present resentments, and stifle ill humour; be not positive in disputes; put the best construction on every body's words and actions, hoping that the intention of persons is not so bad as may be represented; return a mild answer to provoking injurious language; put up affronts with a jest, or quit the company, when words run too high, or be silent, and seem not to hear what is said; be not too nice in the point of place, title, or any other ceremony; and never answer a peevish letter, or regard its misconstructions; and you need not doubt but that the peace of God will keep your heart and mind in his knowledge and love, and in love and unity with your fellow creatures. And though these lessons may appear at first sight to be very difficult, they are no more than what we are commanded in the gospel; for, we are there taught, as well by example as precept, to forgive injuries, to rejoice when we suffer and are reproached falsely, to be patient in sufferings, to pray for our enemies, to do good for evil, and to love our enemies.

And whoever seriously considers these dictates of the gospel must confess, that whatever reasons the carnal and *natural* man may think he has, for quarrelling and breaking peace with his neighbour, the *spiritual* man, or *christian indeed* can have none, except he will forsake the rule, which he professes to be the standard of his faith and practice.

Fifthly, "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." *Mat. vii. 12.* Therefore as we would have our neighbours do us no harm, neither in our goods, our body, or in our good name; so we are here commanded to do them

no wrong, no hurt, nor let fall any word to their prejudice, defamation, or discontent. As we, in our respective stations, would have others to be civil and respectful to us; so we must behave with due regard to them. As we would be glad, when circumstances require, to be assisted and helped by their counsel, advice, and their prayers; so we must never be backward in doing the same for them. We desire they would not despise us, nor reproach us for our defects, misfortunes or indiscretions; but that they on the contrary would pity our case, and sincerely express a hearty compassion for those troubles we lie under: so we must do likewise, when our neighbours are fallen into the like condition.

We desire that others may forgive the injuries we have done them; that they would forget all past affronts and contemptible behaviour, and even to help us in time of need: even so we must do to them. We desire they would give no credit to any stories reported to our prejudice; that they may put the best construction upon whatever we have said or done; that they would look upon those things or words, which might be taken in a worse sense, to be only mistakes and oversights; and that they would continue our friends, and overlook whatever exceptions jealousy might otherwise suggest: even so we must do unto them; for this is the law and the prophets: for,

Christ expressly says, *This is my commandment, that ye love one another.*—"By this shall all men know that ye are
"my disciples.—I say unto you, love your enemies, bless
"them that curse you, do good to them that hate you,
"and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father
"which is heaven; for he maketh his sun to rise on the evil
"and on the good, and sendeth rain on the just, and on the
"unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And
"if ye salute your brethren only, what do ye more than others? do not even the publicans so?" And the apostle *Paul* has laid down in very express terms the manner we are to love our enemies, and to practise that lesson of christian

stian love and charity, which is found so irksome to corrupt nature: "Dearly beloved, says he, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." *Rom. xii. 19, 20, 21.* We must endeavour to reconcile ourselves to them, or them to ourselves, by a courteous behaviour, void of all ceremony, whenever we meet them; we must seek all proper occasions to speak to them; and to express ourselves in such a free, easy manner, as to convince them that we harbour no grudgings nor ill-will against them in our hearts; we are to speak friendly of them in their absence, and to such persons as we think will give a right representation of our good intentions to be reconciled. Or, we may signify the same by letter, or the means of some proper person; or by an open friendly visit, to represent the truth of things, to remove mistakes, to ask pardon, when necessity and circumstances require it, and to make protestations of friendship, &c. as we find our duty to do.

I am sensible that ill-nature, stubbornness and pride will oppose these good instructions: but they that seek for peace will soon learn to despise such a weak opposition from nature, when they consider that a neglect of this duty is the loss of salvation; that God's spirit is always ready to assist us in this good work; that he who moves for peace first, shews himself the better christian; that he gives proof of a greater and more generous spirit; shews himself the wiser man; lays the foundation of a good conscience, and an inward peace of mind; and finally, that he thereby will gain the love and esteem of all that are virtuous and good.

A Prayer for Christian Love and Charity.

Almighty and merciful God, of whose gift it cometh, that thy faithful people do unto thee true and laudable service; grant, I beseech thee, that I may put away the leaven of malice and wickedness, love my neighbour as thou hast commanded,

commanded, and so faithfully serve thee in pureness of living and truth in this life, that I fail not finally to attain thy heavenly promises, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

INSTRUCTIONS for Good Christians, and those who desire to be so.

HAVING spoken to many states of christians, I cannot conclude without some advice to those who are good, and such as are solicitous to satisfy those common duties enjoined by the gospel on all its professors.

Their first duty is of *faith*, it being impossible without faith to please God; that is, without the true faith, even that which was established by Christ and his apostles. How can we pretend to love God, or have a desire of coming to the possession of him, if we be never solicitous to inquire, whether we be in the way that leads to him? We do otherwise in all other things, which are the objects of our earnest desires; we look, we inquire, we suspect, we consult, we use all means for the gaining assurance in a point, wherein we are concerned; and if we do not so in this case, we either are not in earnest, or else act not like rational creatures.

A second principal duty, is the using due endeavours for *keeping the commandments*. These are the express manifestation of God's will; and the care of keeping them is the condition required for entering into life everlasting: Therefore, whoever is good, or desires to be so, must be diligent and careful in this point of duty.

But nature being weak, and of itself unable for this performance; these christians are under a necessity of seeking help from above, that they may obtain that grace, which alone is capable of giving them strength proportioned to their duties. And,

Prayer and the sacraments being the ordinary means ordained by God for obtaining his grace, we are to be faithful and exact in the use of these means; a neglect in them

is to be interpreted a voluntary depriving our souls of the help they want.

Nature being not only weak, but also corrupt, and violently bent to evil, we are not only to seek the strength of grace, but likewise to endeavour to weaken all those perverse inclinations and passions, which draw us from God, and incline us to sin. And the ordinary means prescribed for this, being self-denial; hence are we obliged to deny ourselves, and this not only in regard of sin, but also, of what disposes to sin; that so we may be more remote from danger, and by this discipline bring all our passions into due subjection to reason and faith, and so be less exposed to their rebelling in time of temptation.

And because this corruption, though it may be weakened, can never, in this life, be rooted out; but either from the devil's malice, or unavoidable provocations, will be often breaking out; hence are we obliged to carry on this method to the end of our lives, and go on with an untired patience, still waiting on the divine grace for continued help, till God shall reward our constancy with an everlasting crown.

The world being likewise corrupt, and very powerful in its influence on the judgments of men, inspiring them with false maxims, and recommending that as innocent, which ushers in sin and death; therefore we are to be very jealous of it, and suspect all its arguments of error, though they are backed with the strength of custom and authority.

We are not to be solicitous in seeking what the world admires as great, or pleasing, or modish; but looking on all its wisdom as folly, remember that the greatness and satisfaction of a christian, is in a life conformed to the principles of the gospel, that is, in a life that comes nearest to the spirit and life of Christ. He is *the way*, and all those must chuse him for their way, who expect to come to the participation of his glory.

There being no authority, that can justify or warrant any practice contrary or disagreeable to the doctrine and example of Christ; though the whole world should join in
pleading

pleading for any custom contrary to the humility, moderation, temperance, meekness, charity, and self-denying spirit of the gospel, it is not to be regarded by these christians; but they are to esteem it their duty to depart from it, and then begin to think themselves happy; when they are reproached for leaving what the world approves.

And if their portion be amongst those, who live in plenty, and are to maintain some kind of state, suitable to their degree, this is all to be done with the spirit of humility: So that, as those, who are rich, are to be yet poor in spirit; so those, who are obliged to any degree of worldly greatness, are still bound to preserve amidst this pomp an humble spirit; that is, not to be in love with their state, nor think themselves better on this account; but ever to retain a sense of their own misery and nothing; to judge all their state to be vanity, and to be upon the watch daily to cut off superfluities; so to bring themselves, by degrees, into a method of life more becoming the banishment, in which they are, and more agreeable to their unworthiness, the effect of their sin.

As we are not to be proud of our retinue, dignity, or state; so neither of any natural ornaments of body or mind, or even of any degree of virtue, upon which we may think ourselves better than others; because all these are the gifts of God, and for them he ought to be glorified; but, as for ourselves, we are to consider no more, than what we are of ourselves, or what we would be, did God withdraw what is his, and leave us to ourselves. And here appearing nothing but sin; this ought to keep us ever humble, this ought to be a check to all proud thoughts, and never permit vanity to blow us up with the pleasing opinion of being better than our neighbours: No; nor even to value ourselves for contemning the vain empty humour of others, for this is only refining of pride, or to be proud of not being proud.

If we thus know ourselves and God, we are to let this knowledge not only be the suppression of pride, but likewise influence us in the whole government of our lives, especially as to all uneasiness or trouble that befalls us; in

all which circumstances we are to remember, that whatever happens is the appointment or permission of God; and that, while it belongs to him to order all, it is our part to submit to all. In this submission is the practice of all the religion and piety, which we profess: and therefore it must be our indispensable and constant duty to suppress all the complaints, murmurings, and rebellious inclinations of nature, and force it to a peaceable compliance with all the appointments of God. If the weakness of nature, if temptations, if pains, sickness, the difficult circumstances of life, reproaches, disgrace, injustice, losses, oppression, persecution, &c. be troublesome, we are to consider the hand of God in all: here is to be the exercise of our humility, in stooping under his hand; and of our patience, in bearing whatever weight is laid upon us, whether it be for the punishment of our sins, or for the trial or increase of virtue, or to give a dislike of this world, or to heighten in us the desires of a better, &c. We are not to be solicitous in inquiring, nor too forward in determining, but leaving this to the unsearchable councils of providence, remember our only business is to submit, and that whatever be the motives of God, they are certainly just and holy in themselves, and cannot fail of being beneficial in order to our eternal good, if we are not wanting in a just humility and patience under them.

Let this therefore be our care, To note, to censure, and to correct ourselves; to strive for mastery over the passions, that disturb our christian peace of mind; and, in order thereto, let us dismiss from our thoughts such things as no ways concern us.

In this manner are good christians to proceed, with a true faith, and entire dependance on God, making the one thing needful the great business of their lives, struggling with all the difficulties they meet, with their eyes ever on God, waiting his time for help and deliverance. And thus, O God, I beseech thee, may they find that help they desire.

THE
PRACTICE of PIETY:

ON
The FEASTS observed in the Church of ENGLAND.

INSTRUCTIONS and DEVOTIONS on HOLYDAYS.

SO far as regards the *lawfulness* of observing certain particular *days* and *seasons*, I have already sufficiently instructed the doubtful and scrupulous, on *page* 292. And therefore my present care is only to shew which are the days, and in what *manner* these *feasts* or *holydays* of the church ought to be kept.

If we, in this case, were to conform to the example of the age; we must either totally condemn them, or consume them in sensual enjoyments. The cares of this life; the eager pursuit of riches; or a misinterpretation of the institution of these days, have in a great measure made void the good intention of the church in her appointments of holydays; insomuch, that it is not possible in a trading place to distinguish these from other common days. They still exist in the liturgy of the church, and are preserved for some political purposes in the calendar or almanack; but few or none keep them as they ought to do. For, even where this is pretended, if we cast our eyes abroad, these holy seasons are too frequently kept with a spirit of pleasure and effeminacy; of luxury and wantonness; of criminal engagements, and all the other vices which make mens practices irregular; and tend to debauchery, and a general dissoluteness of manners. So that instead of serving the Lord, after the example of his saints, and returning him thanks for all his mercies, which is the real intention of these feasts; they, that do such things, give place to the devil.

Therefore to avoid both a total neglect of holydays, and to direct you in what manner they are to be kept, I shall first give you a table of them, and then proceed to such particulars, as may be thought necessary to enforce their due observance.

A TABLE of the FEASTS observed in the Church of ENGLAND, dedicated to JESUS CHRIST, &c.	
<i>Christmas-day, or the birth of Jesus Christ.</i>	<i>Easter-day, or the resurrec- tion of Jesus Christ.</i>
<i>The Circumcision of our Lord Jesus Christ.</i>	<i>The Ascension of Jesus Christ.</i>
<i>The Epiphany, or manifesta- tion of Jesus Christ to the Gentiles.</i>	<i>Whitsunday, or the coming of the Holy Ghost.</i>
	<i>Trinity-Sunday.</i>
	<i>All Sundays in the year.</i>

Days dedicated to SAINTS.

<i>The Conversion of St. Paul, Jan. 25.</i>	<i>St. Bartholomew the apostle, Aug. 24.</i>
<i>The Purification of the Vir- gin Mary, Feb. 2.</i>	<i>St. Matthew the apostle, Sept. 21.</i>
<i>St. Matthias the apostle, Feb. 24.</i>	<i>St. Michael, and all angels, Sept. 29.</i>
<i>The Annunciation of the Vir- gin Mary, March 25.</i>	<i>St. Luke the evangelist, Oct. 18.</i>
<i>St. Mark the evangelist, Apr. 25.</i>	<i>St. Simon and Jude, apostles, Oct. 28.</i>
<i>St. Philip & James, apostles, May 1.</i>	<i>All Saints, Nov. 1.</i>
<i>St. Barnabas the apostle, June 11.</i>	<i>St. Andrew the apostle, Nov. 30.</i>
<i>St. John the baptist, June 24.</i>	<i>St. Thomas the apostle, Dec. 21.</i>
<i>St. Peter the apostle, June 29.</i>	<i>St. Stephen, the first martyr, Dec. 26.</i>
<i>St. James the apostle, July 25.</i>	<i>St. John the evangelist, Dec. 27.</i>
	<i>The Holy Innocents, Dec. 28.</i>

To these may be added *Monday* and *Tuesday* in *Easter week*, and *Monday* and *Tuesday* in *Whitsun week*.

Instructions and Devotions on Holydays. 311

The church, in her appointment of these days, calls upon us by the *first* class, in a more especial manner, to receive our homage and adoration in the commemoration of the mercies we have received from God, by the *birth*, &c. of CHRIST, and by the *descent* of the HOLY GHOST. And by the *second* class she sets before us the lives and sufferings of the *saints* of God, for our imitation and comfort under the manifold changes and chances of this mortal life; in the practice of every virtue, and the resistance of all temptations.

As for the right use or keeping of *Sundays*, you have it particularly set down on *page* 136. And, as for the institution of the *festivals*, in commemoration of the *saints* and *martyrs*, it was founded upon the exhortation of St. Paul to the *Hebrews*, soon after the martyrdom of St. James, bishop of *Jerusalem*; who, to encourage them to constancy in the faith, adviseth them to follow the example of those, who had sealed the doctrine of the gospel they had preached, with their blood, *Heb.* xiii. 7. After those days the church of *Smyrna* thought it reasonable to do all possible honour to the memory of the martyrs; partly that others might be encouraged to the same patience and fortitude; and partly that virtue, even in this world, might not lose its reward.

Thus we find the primitive christians meeting on certain days at the tombs or *graves of the martyrs*, solemnly to recite their sufferings and triumphs; to praise their virtues, and to bless God for their pious examples, holy lives, and happy deaths. And to shew that their devotions were strongly impressed upon their hearts; when they were returned home, they celebrated the rest of those days with expressions of love and charity towards the poor, and in mutual rejoicings with one another; which were very sober and temperate, and such as became the modesty and simplicity of those that professed the name of Christ. These meetings began very early, according to the best authorities in the second age of the church; and in the reign of *Constantine the great*, they were, by public authority, com-

manded to be observed with great care and strictness. Nay, it was become so universal in St. *Augustine's* time, that he makes the observance of the *festivals* of the church, one of the characters of a son of the church of Christ.

Therefore let us follow the example of those times, when it was thought a piece of prophaneness to be absent from the assemblies of the faithful on *holydays*: And when we meet on such occasions, which should never be neglected, but upon a just reason; let us, if we commemorate any mystery of our redemption, or article of our faith, confirm our belief of it, by considering all those reasons upon which it is built, that we may be able to give an account of the hope that is in us; from our hearts offer to God the sacrifice of thanksgiving, and resolve to perform all those duties which result from the belief of such an article. And if we commemorate any *saint*, let us consider the virtues for which he was most eminent, and by what steps he arrived at so great perfection; and then examine ourselves how far we are deficient in our duty, and earnestly beg God's pardon for our past failings, and his grace to enable us to conform our lives, for the time to come, to those admirable examples, he has been pleased to set before us in the lives and sufferings of his saints.

And forasmuch as a serious observation of holydays is a testimony of our regard to the institutions of the church, and our obedience to our spiritual superiors; "to whom (St. *Paul* says) we ought to submit, as to those that watch for "our souls." *Heb. xiii. 7.* as it fixes in our thoughts the great mysteries of our redemption, fills our hearts with a thankful sense of God's great goodness, raises our minds above the world, inures us to a sober frame and temper of soul, kindles a prudent zeal and servour in performing the offices of religion, and is very apt to produce a readiness to do and suffer any thing for the name of Jesus; it ought to be carefully nourished in our souls, so as never to be omitted, and attended with some *private* as well as *public* DEVOTIONS; for which good end the following *prayers* and *meditations* may be properly recommended.

A ME-

A MEDITATION on the BIRTH of JESUS CHRIST.

For CHRISTMAS-DAY.

THE *abuse* of this holy time, celebrated in memory of the greatest miracle of the divine mercy, that God ever shewed to mankind, in sending his only Son into the world for our redemption, is first to be considered, that we may not fall under the just imputation of judaizing christians. For the *Jews* were too remarkable for keeping their religious feasts with an excess in their recreations, dress, feasting, &c. and a neglect of their spiritual duty on those solemn days.

So far were they from spending the time of the sacred festival, in devout praises and thanksgivings to God, for those mercies or deliverances which those festivals were ordained to commemorate, that they had no regard to, or consideration of them at all; their only care and thought was to make provision for the flesh, to fulfill the lusts thereof; and in that they were as careful and thoughtful as they could possibly be; rising up early in the morning, that they might follow strong drink, and continuing until night, till wine inflamed them.

I wish this was not also too often the christians way of keeping their holy feasts; especially the great festival of all. On this festival! (and shall I add too, in commemoration of this benefit!) What more customary than for men to rise up early in the morning, that they may follow strong drink, and to continue until night, till wine inflame them? Now is wine in our feasts; this is the time, the time of the whole year, for good eating and drinking: And then our thoughts are commonly so taken up, and our time so much employed in these things, that we have no mind to, or no leisure for any thing that is good.

Oh! nothing can be said to justify this gross abuse. How very unsuitable to the occasion of this day's joy and thanksgiving are rioting and drunkenness, or other sinful practices! The mystery, we now commemorate, is the birth of the Son of God, who was manifested for this purpose, that he

he might destroy the works of the devil. Can any thing then be more absurd, than that we should spend the time of this holy festival in the practice of those wicked works which he came to destroy? The blessings we now pretend to thank God for, is our redemption from the power of sin, and dominion of darkness: Can any thing be more contradictory to this pretence, than now, at this very time, to sell ourselves again to that slavery from which we seem to rejoice that we were redeemed? He gave himself for us, that he might redeem us from all iniquities, and purify unto himself a peculiar people, zealous of good works, *Tit. ii. 14.* Is it not then a very unsuitable way of commemorating this benefit, that iniquity should abound now, rather more than at other times? And that our love to God, and zeal for his service, should now be more cold, when it ought to be most flaming and operative? Is it not very absurd, that at this very season, set apart on purpose to commemorate our Lord's birth, and in the doing of which we pretend to be at this time employed, we should so far forget, or so little consider what was the design of his coming, as to live and act in the greatest contradiction possible thereto; not only making this festival an occasion and opportunity, but seeming likewise to think it an excuse or justification, of our allowing ourselves in such irregularities and extravagancies of life and behaviour, as we ourselves should be ashamed of at any other time?

Now contemplate on the object of faith, this day presented by the church; the birth of a Saviour. Consider who he is! No less than the only begotten Son of God, and true God of true God; infinitely powerful, wise, immense, eternal, and incomprehensible, &c. yet he is represented as one helpless, wrapped in swaddling cloaths, crying and shedding tears, as other infants, and pinched with the extreme cold of a mid-winter night; in a stable, in a manger, between two beasts; become as a worm, and no man, a reproach of men, and an outcast of the people; destitute of bed, or bedding; of fire, and all manner of accommodation; for our sakes; for the love of us; for our example;
and

Instructions and Devotions on Holydays. 313

and to restore lost man to the kingdom of heaven: not thro' any necessity that might be laid upon him, but by his own free choice; he chearfully and joyfully took upon him our nature, to redeem us. For which great love and mercy, let us keep this feast with astonishment, thanksgiving and love, &c.

By this mystery we are taught the infinite goodness and good-will of God towards mankind. The Son of God was manifest in the flesh, that he might the better be known by man; he was born poor and needy, to endear himself the more unto us, and to encourage us in our approaches unto him, who carried about him no tokens of power or ambition. He became poor, that by a right imitation of his poverty in spirit we might be made rich. And he who by nature was God, taking upon him the form of a servant, teacheth us to be humble and lowly of heart.

A Thanksgiving for the Birth of Jesus Christ.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God: because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the V. Mary his mother, and without spot of sin, to make us clean from all sin. Therefore with angels and archangels, and with all the company of heaven, I laud and magnify thy great and glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of the majesty of thy glory: Glory be to thee, O Lord most high. *Amen.*

Our Father, &c.

The MEDITATION on the CIRCUMCISION of JESUS CHRIST.

For NEW-YEAR'S-DAY.

THE church this day calls upon us to meditate on the *circumcision* of our Saviour JESUS CHRIST; but at the

the same time informs us, that the outward mark of the covenant will help us nothing in the sight of God, if we do not also circumcise the heart, or cut off our sins by faith and repentance; for "neither circumcision nor uncircumcision availeth any thing, says the apostle, but only the new creature.

Therefore he that would celebrate this feast as he ought to do, must circumcise himself to the Lord, and take away the foreskin of his heart, which for the time past has grown hard with sin; cut off all disorderly passions, and all those superfluities, which in time past have hindred his spiritual progress; and circumcise self-love, which blindeth the understanding and inflames the mind with many foolish and hurtful lusts, which drown men in destruction and perdition: as they experience, who are too anxious after the riches of this world, the enjoyments of life, the honour and esteem of men, or being preferred before others; that desire vain and unprofitable knowledge, love the vanities and pleasures of this world, and sacrifice the eternal welfare of their souls to the enjoyments of the pleasures of sin for a season.

He must also circumcise the outward senses. He must close his eyes to every unchaste object; shut his ears to all vanity, curiosity, dishonesty, murmuring and detraction; and never eat nor drink to excess. He must circumcise his tongue, by cutting off from it whatever serveth to sow discord; all repining against God; all contentious, injurious, saucy, unseemly, or immodest talk and language; all lying, cursing, swearing, and blasphemy; and, in fine, all flattery, deceit, double dealing, dissimulation, vain compliments, &c. that he may become like the circumcised *Jesus*, who knew no sin, neither was guile found in his mouth.

Let him also remember, that as *Jesus* the Son of God divested himself of the divine attributes of power and glory, to take upon him our nature, to humble himself as a poor man, and to clothe himself with righteousness; so he that would keep this festival must cut off all superfluities in his dress and apparel, in his sleep and recreations, and in his very conveniences of life: He must be content with food and raiment.

A Prayer

A Prayer on New-Year's-Day.

MOST gracious God, who delightest in the welfare of thy servants, and whose ears are ever open unto their prayers, who by faith and a clean heart cry unto thee: I bless thy holy name for all the comforts and conveniences, and all the mercies, which thy providence has bestowed upon me in the course of the year past; though I have often sinned against thy divine majesty: Create a clean heart in me, O God, and renew a right spirit in me: Give me the comfort of thy help for the time to come; and forasmuch as this day I commemorate thy beloved Son's circumcision and obedience to the law, for me and all mankind, grant me the true circumcision of the spirit, that my heart, and all my members being mortified from all worldly and carnal lusts, I may for ever hereafter lead a new life, increase in thy grace and favour, and in all things obey thy blessed will, through the same thy Son Jesus Christ, my Lord and Saviour. *Amen.*

Our Father, &c.

The MEDITATION on the EPIPHANY,

OR

The MANIFESTATION of CHRIST to the GENTILES.

For TWELFTH-DAY.

THE eternal Father having sent his Son into the world to redeem all mankind, revealed this great blessing first to the *Jews* by an angel, and then to the *Gentile* world by a star. And as he was sent a *light* to lighten the *Gentiles*, as well as to be the *glory* of *Israel*; this star appeared first in the east, to call all the world to the happy sight of their salvation. But it happened then, as it has done ever since; many were called, but few were chosen; many were summoned to this birth, but only three *wise* men left all, to find out the newborn king of *Israel*. Therefore consider whether thou art among that multitude, who, to this day, are so wholly bent upon their temporal affairs, that they neglect the sun-shine of the gospel, the light of divine inspiration; who pretend a thousand difficulties in the way, and, like the slothful man

in

in the *Proverbs*, cry out, There is a lion in the way, we shall be slain, *ch.* xxii. 13. If thou art, repent speedily; lest thou fall into everlasting perdition.

When these wise men had now fatigued themselves with the long journey from the east country to the neighbourhood of *Jerusalem*, the Almighty tried their faith and perseverance, by withdrawing the star, their guide, out of their sight. By which we are to learn, that God often deprives his servants of that spiritual comfort, which they have formerly enjoyed, to inform them that it is none of their own by nature, but his divine free gift; and likewise he by this means exerciseth our patience, and tries our faith. And in all such cases, let us take the wise men for our pattern: they, it is true, like other men, loaded with the infirmities and weaknesses of nature, were troubled at their loss; but as their hope was in God, they did not despair of success; they continued their journey. So when it pleaseth God to withdraw any spiritual comfort from us, let us not return back to seek help from the world or the devil, neither let us be faint-hearted; but let us betake ourselves to ordinary means, let us inquire of others, whether they have seen him whom our soul loveth, *Cant.* iii. 3. and let us inform ourselves, by reading the word of God, and books of piety and devotion.

Being come into the streets of *Jerusalem*, they boldly inquired for the new-born king; they doubted not the truth of God's revelation; they only sought after the place, in which they expected to see the person revealed. They were not afraid to declare their faith in the royal city, and before the face of *Herod*, the reigning king; nor were they ashamed to acknowledge, that they were come to pay homage to the royal infant. All which teacheth us, to follow the example of their steadfastness to the faith, and not to be ashamed of the gospel.

This fidelity or trust in God was rewarded from heaven. The wisemen having informed themselves of what the prophet had delivered concerning the place of the *Messiah's* birth, lost no time, but left the city and all its curiosities and entertainments, and continued their journey; when behold,

behold, to their exceeding great joy, the star appeared to them again, and conducted them safe to the very stable where the child was. And thus we are instructed, that God will never forsake us, except we first forsake him; and that if we draw nigh to God, he will draw nigh to us.

A Prayer on Twelfth-Day.

O God, whose power is infinite, whose wisdom passeth all understanding, whose counsels are unsearchable, and past finding out, and whose universal love towards mankind was more particularly demonstrated in the manifestation of thy new-born Son Jesus Christ to the *Gentiles*: Grant that I may record the same in my heart, with a dread of thy power, a full trust in thy mercy, and a perfect resignation to thy divine will, in all the dispensations of thy providence; and grant that as thou didst vouchsafe by the leading of a star to manifest thy only begotten Son to the kings of the east, and the nations afar off, who till then were ignorant of thy worship, and disobedient to thy will, I, who know thee now by faith, may hereafter enjoy the blessings of eternal life, and by the light of thy word be led to the vision of thy glorious Godhead, thro' the merits and mediation of the same thy Son Jesus Christ. *Amen.*

Our Father, &c.

*The MEDITATION on the RESURRECTION of
JESUS CHRIST.*

For EASTER-SUNDAY.

WE do all of us profess to believe the article of our Saviour's resurrection, and our business at this time is to celebrate the memory of it. But we must not rest here: We are not to look upon our Lord's resurrection merely as a thing to be believed, or professed, or commemorated; or as a matter of fact that only concerned himself: But there is a great deal in it, which doth nearly concern us. St. *Paul* tells us in his third chapter to the *Philippians*, ver. 10. That there is a great power in it, even a power of raising us from sin, to a holy and virtuous life; it is so ordered,

as to be capable of being, and it ought to be, a principle of a new life in our Saviour. Now this virtue, this power, this efficacy of it, as it is that which, with the apostle, we ought all most earnestly to endeavour the experiencing in ourselves; so it is that which will be fittest for us at this time to apply our meditations to.

If we look into the holy scriptures, we shall find that there is a four-fold power attributed to it; or that it hath an influence upon our lives in these four respects.

First of all, our Saviour's resurrection hath an influence upon our practice, as it lays an obligation upon christians to lead holy and virtuous lives; as it is in itself an incitement to piety, and heavenly-mindedness.

The writers of the *New Testament* do frequently insist on it. For there they argue, If Christ was crucified for our sins, then ought we to crucify them in our members: And if Christ rose again the third day, then are we engaged, in conformity to him, to rise again to newness of life; to lead a spiritual, divine, and heavenly life, such a life as he now lives with God.

And this in the ancient times was taught to every christian, in and by his baptism. Whenever a person was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged, in correspondence therewith, to mortify his former carnal affections, and to enter upon a new state of life. And the very form of baptism did lively represent this obligation to them: For what did their being plunged under water signify, but their undertaking, in imitation of Christ's death and burial, to forsake all their former evil courses; as their ascending out of the water, did their engagement to lead a holy, spiritual life? This St. *Paul* doth more than once declare to us, *Rom. vi. 4.* and in the 10th and 11th verses of that chapter: a point, which, if christians believed it as they should do, would engage them to mortify their lusts, to die to the world, to place their affections on spiritual things, and to have their conversation in heaven; where Christ, our head, our life, now sits at the right-hand of God.

Secondly,

Secondly, Great will the influence and power of Christ's resurrection upon our lives appear to be, when we consider that it is indeed the principal evidence that we have for the truth of our religion; the very design of which, is to make us virtuous and holy. This was, and will be for ever, the convincing evidence, that what Jesus taught was true doctrine; that what he commanded was of perpetual obligation; that what he promised or threatened, he was able to make good. If Christ had not risen from the dead, but had for ever been detained in the grave, notwithstanding all that might be urged from the goodness of his doctrine, and the innocency of his life, and the multitude of his miracles, for the proof of the truth of christianity (though yet very strong, and concluding proofs these are) I doubt it would hardly have met with that ready entertainment in the world, that we find it did. But now, when it appears that Jesus, who taught this holy religion, who did those miracles, who lived that virtuous life, did, after he was put to a cruel death, rise again to life, and conversed upon earth for forty days together; and after that, in the presence of many spectators, did ascend into heaven; I say, when this appears (as God be thanked it is evident beyond all contradiction) there is no room left for any suspicion of the truth of our religion; but all pretences of tricking and imposture perfectly vanish. It is impossible for any considering man to believe Christ's resurrection, and at the same time to doubt of the truth of his religion. But,

Thirdly, The power of Christ's resurrection, for the making us holy and virtuous, will farther appear in this respect; namely, as it is in particular the great support of our future hopes; the great pledge and assurance of our own resurrection and immortality. For, if Christ be risen, then may we also be certain that we shall at last be raised by him; because Christ is not risen for himself only, but "as the first fruits of them that slept." 1 Cor. xv. Good reason therefore had St. Paul to argue as he doth in that place: "If Christ be preached that he is risen from the dead, how say some amongst you, that there is no resur-

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"rection?" On the contrary (as he urges) "If we believe that Jesus Christ died and rose again, even so them also that sleep in Jesus will God bring with him." *1 Thess. iv. 14.* For how can we desire to be better assured that our bodies shall not for ever sleep in the grave, but shall at last be united to our souls, and both soul and body live eternally in unspeakable bliss and happiness; I say, how can we have greater assurance of this, than by what was brought to pass by our Saviour's resurrection? We have hereby a clear demonstration, that the resurrection is possible. For Christ, who was once dead, is alive again, and lives in inexpressible glory, at the right-hand of God. And at the same time that he rose, he raised up other bodies also of holy men, to accompany him in his triumph over death. But that is not all; he that raised up himself and them, hath given us his solemn word and promise, in as express terms as possible, that he will, by the same power, raise up us also; and exalt us to the same glory he is possessed of. There cannot be a stronger proof of any thing, than our Saviour's resurrection is, of the happiness of good men in another state. Therefore how powerful a means must we needs conclude it to be, for the reforming the manners of mankind, and making them truly holy and virtuous? What mighty encouragements have we to set ourselves against our sins, and to labour after the perfection of virtue, in comparison of what those have who are ignorant of our Saviour's resurrection, and who know nothing of the other world, but by the uncertain conjectures of their natural reason?

Thanks therefore to our Lord Jesus Christ, for this excellent instrument of piety, which he hath given us by his resurrection. Everlasting praise to his name, that hath thus brought life and immortality to light by his gospel. This very thing alone, was there nothing else to be said for the christian revelation, would sufficiently justify both the gospel itself, and our Lord Jesus, the author of it, to all mankind; nay, and effectually recommend his religion, above all others that ever was taught, to all persons in all nations of the world.

Lastly,

Lastly, There is still a farther blessing coming to us by our Saviour's resurrection from the dead; and in which, indeed, is chiefly seen and expressed the great power of it, for the making us holy and virtuous; that is to say, unto it we do principally owe all that supernatural grace and assistance, by which we are enabled to vanquish our corruptions, and to live up to the precepts of our religion.

As Christ, by his resurrection, did oblige us to lead new lives; as Christ, by his resurrection, did demonstrate the truth of the christian religion, which is wholly in order to our leading new lives; as by his resurrection he cleared up to us the certainty of our future state, and thereby gave us the greatest motive and encouragement to lead new lives: So in the last place, by the same resurrection, he acquired a power of conferring grace and strength, and influence upon us, by the virtue of which we are in fact enabled to lead new lives. Tho' Christ, by his death, reconciled us to God, and procured a pardon for our sins; yet the actual benefit of this reconciliation, the actual application of this pardon, did depend upon our performance of certain conditions; which conditions were, That we should mortify all our evil affections, and frame our lives suitable to the laws of the gospel; but now the grace and power, by which we are enabled to do this, was not the effect of Christ's death, but of his resurrection. It was when he ascended up on high, and led captivity captive, that is, when he had vanquished death, which had vanquished all the world before; it was then (as the scripture assures us) and not till then, that he was in a capacity of giving gifts unto men. It was not till he was glorified, as St. *John* observes, that the holy spirit was given.

Here then is the great power of our Saviour's resurrection, to make us good. Christ being risen from the dead, and ascended into heaven, hath all power given him both in heaven and in earth: In the fullness of that power, that he is invested with, as he doth, on one hand, with never-failing efficacy, make continual intercession for his church, and every member of it; so he doth, on the other hand,

out of the fulness of that power, from time to time, derive and communicate so much strength, grace, and assistance of the divine spirit, to all christians, that if they make a good use of it, they shall not fail to perform all those conditions of faith, and repentance, and a holy life, that are required of them, in order to their being made actual partakers of all those unspeakable benefits, which he purchased for mankind by his death and sufferings.

The Prayer on Easter-Sunday.

GLORY be to thee, O victorious redeemer, who hast triumphed over the powers of sin and darkness, and conquered hell and the grave. Glory be to thee, by whom death is swallowed up in victory, who, by thy glorious resurrection, hast made known the power of thy divinity, and proved thyself to be the true Messiah, the beloved Son of God. Keep me, O almighty Saviour, stedfast in this faith, and raise me from the death of sin unto the life of righteousness; that I, being risen with thee, may place my affections intirely on things above, where thou fittest at the right-hand of God. Through thy strength enable me to overcome the enemies of my soul, the devil, the world, and the flesh. Let me never defile my body with sensual and brutish lusts, since thou hast designed to make it immortal and incorruptible. Let me never faint under the calamities of this life, since thou hast graciously promised to reward them with so excellent a crown of glory, at the resurrection of the just. Let me not grieve immoderately for them who sleep in thee, because they shall awake at the last day in greater perfection and glory; nor let the thoughts of my own death be any longer uneasy to me, since thou hast taken away its sting, and opened unto me the gate of everlasting life; of which, at the general resurrection, make me a partaker, to the glory of thy infinite mercy, O Lord, my gracious Saviour, and victorious redeemer. *Amen.*

✠ This Prayer may be used on *Easter-Monday* and *Tuesday*, and all *Sundays* after, until the *Ascension*.

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*The MEDITATION on the ASCENSION of
JESUS CHRIST.*

For ASCENSION-DAY.

THIS festival puts us in mind of our Saviour's *returning* to heaven, from whence he had descended to take upon him our nature, that he might die for and redeem us; and of his *mediatorial* office at the right-hand of God the Father, where he is become our *advocate*. These two glorious actions are recorded in our belief, where we profess our faith, That *he ascended into heaven, and sitteth at the right-hand of God*, Art. 6.

When our Lord is affirmed to have been *received into heaven*, St. Mark xvi. 19. this must be understood of his human nature only. For the divine nature fills all places both in heaven and earth, and being incapable of that which we properly call local motion, it does this at all times too. Hence in his conversation with *Nicodemus*, our Lord very emphatically styles himself *the Son of man which is in heaven*.

The human nature consists in the union of soul and body, and with these the divine nature of Christ is so joined, as to make one person. Hence it appears, that not only the human soul went up into heaven by holy and elevated thoughts; but that the same body of Christ, which was born, suffered, and died, was actually carried up thither. And so our Saviour's ascension was no imaginary or figurative, but a real, proper, and corporeal ascent into heaven.

Concerning the place whither he is gone, much need not be said; for though the word *heaven* is used in different senses, and the thing distinguished into different regions; yet we can be under no reasonable doubt, whether upon this occasion we are not to interpret it of the loftiest and most glorious of all those regions. The scriptures declare expressly, that Christ is passed through the heavens, that he is made higher than the heavens, and that he ascended up far above all heavens; and consequently, that his human nature is received up into heaven, in the most ele-

vated part, and noblest signification that this word at any time does, or can possibly admit.

The expression of *sitting on the right-hand* is one of those, wherein the Holy Ghost condescends to our capacities, by attributing to God the parts and gestures of a human body. The hand is the chief instrument of exerting our strength, and therefore often used to denote the power of God. The right-hand is the usual place of honour and respect, and therefore this denotes the highest dignity.

And, as the most honourable upon earth are distinguished by the nearest approach to the person of the king: So it was the ambition of the two sons of *Zebedee*, "to sit the one on Christ's right-hand, and the other on his left, in his kingdom, *Matt. xx. 21, 23.*

In like manner by *sitting*, is not, in the case before us, strictly intended any posture of the body, but the things usually implied by that posture. Thus the prophet intimates the profound ease, and fearless tranquillity of his people, by promising that they should sit every man under his own vine. And thus the Saviour of the world may be said to sit down on the right-hand of God, as he now hath ceased from the labours and sufferings undergone in the days of his flesh, and enjoys perfect repose and happiness with his Father in heaven.

Sitting, again, implies continuance in the same place. And thus our Saviour's sitting on the right-hand of God denotes his constant abode in those regions of bliss and glory, which agrees with *St. Peter's* declaration to the *Jews*, that the heavens must receive Jesus Christ until the time of restitution, or final consummation of all things, *Acts iii. 21.*

Sitting, once more, imports authority and dominion. Hence kings are represented in this posture upon their thrones, and magistrates use it in courts of justice. And thus Christ is described sitting on the right-hand of God, to intimate that mediatory kingdom and universal power, which as God-man he is now invested with. The sum whereof will be comprehended in these very few words: "That the
" same

Instructions and Devotions for Holydays. 327

“ same bliss, glory, and power, which the Son of God did,
“ before his incarnation, enjoy with his Father from all eter-
“ nity, his human nature is made partaker of in the highest
“ heavens: That this God-man is invested with an absolute
“ authority and boundless dominion; and does now, in
“ both natures, rule, as he shall one day judge the whole
“ world: That, till that day come, it is the duty of us and
“ all mankind, to reverence and obey, to trust in and pray
“ to him, as our only head and king, our rightful and uni-
“ versal Lord.” This is the substance of that which we
are to understand by Jesus Christ being received up into
heaven, and sitting at the right-hand of God.

Our Saviour's ascent into heaven administers unspeak-
able comfort, and great degrees of confidence, with regard
to the capacity in which he ascended thither. We are to look
on this ascent, not merely as a private personal advantage,
but as performed under that public character, which Christ
sustained in the quality of our great high priest. And, as the
sacrifice of his death was accepted for the sins of many; so
the representation of that sacrifice, at his ascension, does
likewise affect and extend, to as many as are purged and
pardoned by it. He went up therefore before us, and he
went up for us.

Contemplate and admire the wonderful wisdom and
equity of God, in receiving the human nature of his blessed
Son to his right-hand in heaven. It is indeed a most glo-
rious privilege for flesh and blood, to sit in heavenly places.
But when we remember, that this was the flesh and blood,
which the Son of God condescended to honour with his per-
sonal residence; that in this he laboured under all the wants
and infirmities, contumelious treatment, and bitter agonies,
which he submitted to, but could not undergo, except as
man; we then may easily discern great reason for a recom-
pence as extraordinary as the sufferings had been, and can-
not suppose any amends too much for such exquisite tor-
tures, and barbarous indignities. As no sorrow was ever
like his sorrow; so was no joy ever so full, no honour ever so
excellent. And to this account, we find St. Paul placing it,

in *Phil. ii. 9, 10, 11.* Mean while, the scandal of the cross was effectually removed, by seating the body crucified upon the throne on high, and constituting that once mock-king, the Lord and Judge of the whole earth.

Lastly, This ascent and session of our blessed master at God's right-hand, lays upon all his followers, the strongest obligation to be heavenly-minded. He is said to have endured, in prospect of the joy to follow; and we, like him, should keep our eyes, as much as may be, fixed upon that joy. For how shall we ever love, what we do not desire? And how shall we desire, what we do not value? And how shall we learn to value, what we never bestow any thought upon? Now the glories of heaven want no true worth to recommend them; there only needs serious meditation, to render them more familiar and present to our minds. For the better we grow acquainted with these things, the more evidently we shall be sure to love, and thirst, and pant after them. Let us therefore remember we are christians; that our Lord and leader is gone far above, out of our sight; that we are still able to follow him with the eye of faith; that our true blessedness consists in being with him; that our main concern lies in another country; and that the affairs of this, in which we now sojourn, are allowed in some measure to employ our pains, but by no means to possess our hearts. In short, compleatly happy we cannot be, till we arrive at those blissful mansions, whither our Saviour Christ is gone before: But the nearest approach to happiness, possible to be made by us in the mean while, is in heart and mind thither to ascend, and with him continually to dwell. For this we must labour; for this we must implore the assistance of God's grace.

The Prayer on Ascension-Day.

Almighty God, I believe that Jesus Christ, thy dearly beloved Son, having after his most glorious resurrection manifestly appeared to all the apostles, did in their sight ascend up into heaven, to prepare a place for me, and all those that do thy will, O God; that where he is now in
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thy heavenly palace, thither we might also in due time ascend, and reign with him in glory: Grant therefore, gracious Lord, that I may now fix my heart on that heavenly mansion, and ascend thither in heart and mind, and with him continually dwell, who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. *Amen.*

*The MEDITATION on the DESCENT of the
HOLY GHOST.*

For WHITSUNDAY.

THIS day we are called upon to meditate on the *Coming* of the *Holy Ghost*; who, according to the promise of *Jesus Christ*, at his departure from his disciples, was sent to guide us in the way of all truth, to comfort us, and to strengthen us in and against all temptations. And here;

Consider, *first*, That this holy spirit came upon them at a time when they were *assembled together in one place*, to serve the Lord; to teach us that, if we desire to be visited by the same divine spirit, we must give ourselves up to prayer, to the practice of piety, to the service of God in public as well as in private; and avoid all singularity.

Consider, *2dly*, That he gave them power to speak with divers tongues, or the languages of all nations, to enable them to declare the *wonderful works of God*; and to teach us, that we are never to prostitute the gifts and graces of God to a bad purpose; but that we are to apply all our learning, words and actions to God's glory, and to our own and neighbours good. They who are full of the holy spirit of God never speak but of heavenly things; out of the abundance of the heart the mouth speaketh. It may be the world may deride our holy conversation; but what then? Did not the *Jews* laugh the disciples of *Jesus* to scorn, on this occasion, and say they were drunk? Yet they were not ashamed of their good works; neither must we, in the like circumstances, desist from our duty, but, being filled with the spirit, let us *speak to ourselves in hymns, and psalms, and spiritual songs, singing and making melody in our hearts unto the Lord.* Eph. v. 18, 19.

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The Prayer on Whitsunday, or Coming of the Holy Ghost.

O Lord, thou didst send down at this time the Holy Ghost in fiery tongues, which sat upon the disciples heads, and produced in them glorious effects, turning their ignorance into learning, their fear into courage, their weakness into strength, their sorrow into joy; and who, defying all the devices of satan, hast conquered the heathen world, and set up the kingdom of the Lord Christ: Had I the tongues of saints and angels, had I thine own miraculous tongues, those which sat flaming on the heads of the apostles, and made them speak wonders in every language, still my praise would be infinitely less than thy infinite perfections. O heavenly, sweet, divine comforter, enter into my soul; that it may appear, by all the fruits of my life, that the same grace doth still abide with me: But, woe is me! thou wilt not enter into a soul polluted with sin; nor stay in a breast where thy grace has been despised. But, O adorable spirit, who workest all in all, forgive (I humbly entreat thee) my resisting thy blessed inspirations, and quenching the holy flames thou hast ever kindled in my breast, and so cleanse my heart with thy celestial fire; burn up in me all the dross of sin, and let the chaff that is in me be consumed at thy presence, that I may be fit to receive and entertain thee as my guide and comforter. Then shall I know and love, and constantly do the things that are right, and so walking by the influences of thy grace here, I shall be fitted for thy glory hereafter.

Our Father, &c.

Directions.

The Meditation on Trinity-Sunday is to be found on

page 26, &c.

The Prayer for Trinity-Sunday.

A Almighty and everlasting God, who art one God, one Lord; not one only person, but three persons in one substance; for that which I believe of the glory of the Father,

ther, the same I believe of the Son, and of the Holy Ghost, without any difference or inequality; and hast given me grace by this confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity: I beseech thee, that thou wouldest keep me stedfast in this faith; that I may be protected by thy power from all adversities, justified by the merits of thy beloved Son, and sanctified by the holy spirit; and that with angels and archangels, and with all the company of heaven, I may laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. O Lord most high, accept these my supplications, prayers and thanksgivings, in the name of the same thy Son Jesus Christ. *Amen.*

PRAYERS on SAINTS DAYS:

To be added to the daily prayers morning and evening, as time and opportunity serve.

A Prayer on the Conversion of St. Paul.

O God, who hast made the light of thy gospel to shine thro' the world, by the preaching of thy blessed apostle St. Paul, whose miraculous conversion we now thankfully commemorate; send forth thy light into my heart, that I may always keep in mind, and diligently practise, the doctrines he taught; resolutely follow his example; and, being faithful unto death, at last receive a crown of life and glory. Give also unto all, who are misled by error, or seduced by vice, thy converting grace; that by thy heavenly light their blindness may be removed, and their weakness cured, through Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer on the Presentation of Christ in the Temple, or the Purification of the blessed Virgin Mary.

O Eternal God, who by the inspiration of thy holy spirit didst direct thy servants Simeon and Anna to the temple,

ple, at the instant of the presentation of the holy child Jesus, that so thou mightest verify thy promise, and manifest thy Son, and reward the piety of holy people, who longed for redemption, by the coming of the Messiah; give me, I beseech thee, O Lord, the perpetual assistance of the same spirit, to be as a monitor and guide to me, leading me to all holy actions. O God, remember all thy faithful people, that wait for the consolation and redemption of thy church from all her miseries, and in thy own time satisfy their desires. Remember me also, O Lord, with much mercy, when the sword of sorrow and affliction shall pierce my heart; first transfix me with thy love, and then all the troubles of this world will but conduct me to the joys of a better; which be pleased to grant, for the sake of thy beloved Son Jesus Christ. *Amen.*

A Prayer on the Festival of St. Matthias.

O Almighty God, who, in the place of the traitor Judas, didst chuse thy faithful servant *Matthias*, to be of the number of the twelve apostles; grant that thy church may be always preserved from false apostles, and ordered and guided by faithful and true pastors. Let no greediness of gain, no covetousness, or inordinate love of the good things of this world, seduce those, who wait at thine altar, to forsake and renounce thy truth, or to make shipwreck of a good conscience: that, being delivered from the covetous temper of the traitor Judas, they may escape the dreadful vengeance reserved for them by whom the Son of man is betrayed, and inherit the crown of glory laid up for them, who follow the steps of the blessed apostle, whom we this day commemorate, through the merits of Jesus Christ, our merciful redeemer. *Amen.*

A Prayer on Lady-Day, or the Annunciation of the Virgin Mary.

Almighty Father, whose glory is above the heavens, and hast constituted only one mediator between thee, my God, and all mankind, even the man Christ Jesus, whom thou

thou didst foretell by the angel should be born of the virgin *Mary*; that thy Son having taken upon him the likeness of sinful flesh, he might condemn sin in the flesh, and become the propitiation for the sins of the whole world; pour thy grace into my heart, I beseech thee, and grant that I may never be deceived, by the worshipping of saints and angels, to pray to thee my God in any other name, but that of thy Son Jesus Christ the righteous; and that as I have known the incarnation of the same thy Son Jesus Christ by the message of an angel, so by his cross and passion I may be brought unto the glory of his resurrection, through the same Jesus Christ, my only mediator and advocate. *Amen.*

A Prayer on the Festival of St. Mark.

O Almighty God, who hast instructed thine holy church with the heavenly doctrine of thy blessed evangelist *St. Mark*, and hast not abandoned us to the dim light of our own reason, but in the holy scriptures hast graciously revealed whatever is necessary for us to believe and practise, in order to our eternal salvation; grant that I may with care and diligence apply myself to the reading of those sacred volumes; and do thou open mine eyes, that I may see the wondrous things of thy law. Give me grace intirely to submit my understanding to thy divine authority, and to govern my life by the rules of thy gospel, obeying and submitting to thy blessed will in every thing. Teach me to obey all thy commandments, to believe all thy revelations, and make me partaker of all thy gracious promises, thro' Jesus Christ our Lord. *Amen.*

A Prayer on the Festival of St. Philip and St. James the Less.

O God, by whose grace the blessed apostles *Philip* and *James* watered with their blood the heavenly seed, which they had sown over the world; teach me, by their examples, constancy in suffering for the truth; and let me not shrink in that warfare, which has been so triumphantly undergone by men of like infirmities with myself:

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arm me with resolution to confess thee before men, as they did; that neither profit may engage, nor pleasure soften me into any sinful compliance; nor any persecutions make me stagger or fall from my steadfastness, in the way which leadeth to eternal life. Grant this, O Lord, through the merits of thy Son Jesus Christ our Lord. *Amen.*

A Prayer on the Festival of St. Barnabas.

O Lord God almighty, who hast built thy church upon the foundation of the apostles, under Christ the head corner-stone, and to this end didst endue thy holy apostle *Barnabas* with singular gifts of the Holy Ghost; leave me not destitute, I humbly beseech thee, of thy manifold gifts and talents; nor yet of grace, to make a right use of them always, without any sordid self-ends, to thy honour and glory; that, making a due improvement of all those gifts thou graciously intrustest me with, I may be able to give a good account of my stewardship, when the great judge shall appear, the Lord Jesus Christ, who reigneth with thee, and the eternal spirit, one God, blessed for ever. *Amen.*

*A Prayer on Midsummer-Day, or the Festival of
St. John the Baptist.*

A Lmighty God, by whose providence thy servant *John the Baptist* was wonderfully born, and sent to prepare the way of the Lord, and to make straight in the desert a highway for thee, my God, by preaching of repentance, and bearing testimony of thy Son, the true Messiah: make me to follow his doctrine and holy life, that I may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ, my Lord and Saviour. *Amen.*

A Prayer on the Festival of St. Peter.

O God, who, for the trial of our faith and obedience, sufferest us to be surrounded with variety of temptations;

tations; the flesh endeavouring to ruin us by its false allurements, the devil by his watchfulness and subtilty, and the world by its pomps and vanities; how shall I, a weak and frail creature, stand fast, when thy great apostle *Peter* failed in the day of trial! My help standeth in the name of the Lord, in the powerful intercession of the blessed *Jesus*, and in the comfortable assistance of the Holy Ghost. Make me, O blessed Trinity, like the apostle of this day, as eminent and remarkable for my repentance, and future zeal in thy service, as for my past heinous transgressions; that, being stedfast and immoveable, always abounding in the work of the Lord, I may, through thy mercy, be received into thine everlasting kingdom; there, with the glorious company of prophets and apostles, the noble army of martyrs, and all the shining host of heaven, to sing praise unto him who sitteth on the throne, who liveth for ever and ever. *Amen.*

A Prayer on the Festival of St. James the Great.

GRant, O merciful God, that as thy holy apostle *St. James*, leaving his father, and all that he had, without delay, was obedient unto the call of thy Son *Jesus Christ*, and followed him, and at last chearfully laid down his life for his gospel's sake; so I, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; and, whenever thy providence shall make it my duty, I may readily and chearfully embrace death, though armed with his utmost terror, rather than forsake or deny thee. Let me rejoice in every happy occasion of testifying the sincerity of my love, by suffering for thy truth; and let the firm belief of those glorious eternal rewards, which thou hast prepared for them who laid down their lives for thy sake, support me under the cruelties of the most merciless persecutors. Grant this, O blessed Lord, in the name of the same thy Son *Jesus Christ*, who died for me, and did rise again, and now sitteth at the right-hand of the Father, to intercede for me, and all thy faithful disciples. *Amen.*

A Prayer

A Prayer on the Festival of St. Bartholomew.

O Almighty and everlasting God, who didst give to thy apostle *Bartholomew* grace truly to believe, and to preach thy word; grant that I may love and receive that word which he believed: increase my knowledge, and confirm my faith evermore: make me, like him, an *Israélite* indeed, in whom is no guile; that paying an intire, uniform obedience to all thy commandments, and seeking, in all my words and actions, to advance thy glory, I may, through thy infinite mercy, be graciously accepted by thee, for the sake of Jesus Christ, our only mediator and advocate. *Amen.*

A Prayer on the Festival of St. Matthew.

O Almighty God, whose powerful call drew *St. Matthew* the publican from the very receipt of custom, to become an eminent apostle and evangelist in thy church; grant me grace to forsake all covetous desires, and inordinate love of riches, and to follow thy Son Jesus Christ, without delay: wean my heart from the vanities of this world, from a too eager pursuit of temporal things, that my great care may be to provide for eternity, and to lay up a treasure in heaven, which faileth not; that, when my body shall return to dust, my soul may be received into the eternal mansions of thy everlasting glory, thro' Jesus Christ our Lord. *Amen.*

A Prayer on the Festival of St. Michael and all Angels.

O Eternal God, who, in thy wonderful providence, hast made the angels ministring spirits, and sendest them forth to minister to them who are heirs of salvation; behold with pity the temptations and dangers, to which the frailty of my nature is perpetually exposed; and give thy angels charge to bear me in their hands, that I fall not; to succour and defend me in this my pilgrimage on earth, and to shield me from all the violence of the powers of darkness.

ness. And give me grace, I beseech thee, to praise and adore thee for their ministry and protection; and to endeavour to do thy will with the same diligence and industry, with the same zeal and chearfulness, as thy blessed angels do it in heaven; that imitating their exemplary obedience, and unspotted purity in my life, I may enjoy the advantage of their assistance in the hour of death; in that dismal conflict with the powers of darkness; and, being by them conducted to the mansions of glory, may be advanced to a more intimate society with them, in the life to come, thro' Jesus Christ our Lord. *Amen.*

A Prayer on the Festival of St. Luke.

I Yield thee hearty thanks, most merciful Father, for those glad tidings of salvation, which thy evangelist St. *Luke* hath published to the world; for all the manifestations of thy holy will, and of that inestimable redemption thou hast graciously condescended to work out for me; and for that thou hast been pleased to regenerate me by thy holy spirit, to receive me for thine own child by adoption and grace, and to incorporate me into thy holy church. And I humbly beseech thee to grant, that by the wholesome doctrine of thy gospel all the diseases of my soul may be healed; that finally, with the residue of thine holy church, I may be an inheritor of thine everlasting kingdom, thro' Jesus Christ our Lord. *Amen.*

A Prayer on the Festival of St. Simon and St. Jude.

O God, who, by a glorious martyrdom calledst the blessed apostles, *Simon* and *Jude*, from their eminent labours in the vineyard, to a blissful rest in thy kingdom; grant me thy grace, I beseech thee, to improve this devout opportunity of celebrating their memories, both by praising thee for such excellent instructions, and pressing more lively on myself their saving doctrine and examples, through our Lord and Saviour Jesus Christ. *Amen.*

A Prayer on All-Saints-Day.

MOST gracious God, the author of sanctity, and lover of unity, whose wisdom hath established an admirable communion between the members of the same mystical body, whereof thy Son Jesus Christ is the head; I bless and praise thy holy name for all thy servants departed this life in thy faith and fear. And I beseech thee to grant me grace, so to follow them as they have followed Christ in poverty of spirit, in meekness, in working righteousness, in shewing mercy, in purity of heart, in peace-making, in patience, and in all virtuous and godly living, that I may with those holy spirits be made perfect, and be admitted to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, thro' Jesus Christ my redeemer and advocate. *Amen.*

A Prayer on the Festival of St. Andrew.

O God, whose grace kindled in the blessed apostle *Andrew* so ardent a love of his master, that it flamed out in vehement desires of his cross; grant, that my devout celebration of the memory of his holy race, and happy reward, may quicken thy grace in my heart; and encourage me with confidence and joy to undergo whatever sufferings thy blessed providence shall cast in my way. Preserve me stedfast in the belief of thy heavenly truths, and undaunted in the profession of them. Enable me to trust in thy goodness for support and deliverance under all persecutions; and to fix my faith on those heavenly joys, with which the afflictions of this life are not worthy to be compared; that, being made partaker of the sufferings of Christ, I may be glad with exceeding joy, when his glory shall be revealed: to whom, with thee, O Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer

A Prayer on the Festival of St. Thomas.

O Almighty and everlasting God, who, for the more confirmation of the faith, didst suffer thy holy apostle *Thomas* to be doubtful in thy Son's resurrection; grant me so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that my faith in thy sight may never be re-proved. Assist me by thy grace to mortify all the inordinate and corrupt inclinations of my heart, which oppose the belief of thy heavenly truths. Enable me to conquer my evil habits, and govern my unruly passions; that they may not indispose my mind for embracing that evidence, which so plentifully accompanies thy divine revelations to the sons of men. Let not the scandalous divisions among christians, nor the ill lives of those who profess thy holy religion, ever stagger or weaken my belief of it; since love, and peace, and unity, are the marks of thy true disciples; and thy wrath is revealed from heaven, against all who obey not the gospel of thy Son. Keep my mind free from all prejudice, which puts so false a bias on the understanding, even in matters of the greatest importance, and which may prove so fatal and destructive to my eternal welfare: that seeing the reasonableness of those things thou hast required to be believed, the perfection of those duties thou hast enjoined to be practised, and the power and force of those motives upon which both are founded, I may be steadfast and immoveable, and at last receive the end of my faith, even the salvation of my soul, through Jesus Christ our Lord. *Amen.*

A Prayer on the Festival of St. Stephen.

TEACH me, O blessed Jesus, to lay aside all angry and revengeful thoughts against my bitterest enemies; because thou requirest it, and hast shewn me the way by thy own perfect example; who tookest pity upon fallen man, when he was in a state of enmity against thee; and, without importunity or application, didst admit him

to terms of pardon and reconciliation; and didst pray for thy persecutors, under the sense and smart of those sufferings they inflicted, in the very agony and bitterness of death. Teach me therefore to bear all malice with meekness and patience; and to return all offices of charity, for affronts and indignities. Make me placable, and ready to forgive, and candid in interpreting every word and action for the best. And do thou, O blessed Jesus, forgive all my enemies, and recover them to a right sense of things, and make them ready to be reconciled: and enable me, by thy grace, so to tread in the steps of thy first martyr St. Stephen, who prayed that his innocent blood might not be laid to the charge of his inhuman murderers, that I may receive pardon from thee, as I readily grant it to my enemies; without which, I am undone to all eternity. And, in all my sufferings for thy truth, enable me, like that glorious martyr, to look steadfastly up to heaven, and by faith to behold the glory that shall be revealed. Grant this, O Lord Jesus, who standest at the right hand of God, to succour all those who suffer for thee, our only mediator and advocate. *Amen.*

A Prayer on the Festival of St. John the Evangelist.

O God, by the prerogative of whose special grace, the blessed apostle St. John obtained that transcendent character of *The disciple whom Jesus loved*, and after became the great teacher of mutual charity all over the world; grant, I beseech thee, that his sacred memory may excite me also, and encourage me, to have the same purity of body and mind, the same steady love of thee, and sincere charity to my neighbour; that I may aspire after some share in that blessed title, and its happy consequences, thy grace here, and thy glory hereafter, through our Lord Jesus Christ thy Son, who liveth and reigneth one God, with thee and the Holy Ghost, world without end. *Amen.*

A Prayer

A Prayer on the Festival of the Holy Innocents.

O God, who, by the death of thy holy innocents, out of the mouths of babes and sucklings hast perfected praise; and hast taught thy church, that no age, or occasion of suffering for our Saviour, is exempt from reward; grant, I beseech thee, that my celebrating this festival may make me adore this gracious dispensation of thy providence! And how severely soever thou at any time seemest to treat me, grant that my heart may be confirmed in an intire resignation to thy will; and assured, that all my sufferings shall conduce to my eternal advantage, through our Lord and Saviour Jesus Christ. *Amen.*

OCCASIONAL PRAYERS,

To be added to MORNING or EVENING Prayer;

As each Persons Circumstances may require.

The Prayer of a Husband for his Wife.

O Lord, who madeſt woman for the help of man, and haſt ordained that man ſhall give honour unto his wife as the weaker veſſel, and to dwell with her according to knowledge: Grant that I may ever find in her a willing mind to aſſiſt me in all things which I ſhall promote for thy glory, and the good of that charge thou haſt committed to my care; and that I may love and cheriſh her according to thy commands, that the burden that lies on us both may be borne with more comfort, and drawn with more bliſs to her, me, and to all our family, through Jeſus Chriſt our Lord. *Amen.*

The Prayer of a Wife for her Husband.

O God, who didst appoint that out of man, woman should take her beginning; and knitting them together, didst teach that it never should be lawful to put asunder those, whom thou by matrimony hast made one; look mercifully upon us thy servants, that both my husband may love me, his wife, according to thy word, as Christ did love his spouse the church, who gave himself for it, loving and cherishing it even as his own flesh; and also give me grace, that I may be loving and amiable, faithful and obedient to him; and in all quietness, sobriety and peace, I may be a follower of holy and godly matrons. **O** Lord, let us both unite by our prayers and endeavours to make ourselves, and all thou hast entrusted to our care, thy servants, and together with them bring us in thy good time to those mansions of everlasting bliss, where there is neither sin, nor sorrow, nor care, nor discontent, nor any distress; but joy and immortality, and glory, and eternal happiness for body and soul; through Jesus Christ our Lord. *Amen.*

The Prayer of a Father for his Children.

A Almighty Lord, by whose gift mankind is increased, and hast given me power to bless my children in thy name; bless them with thy grace, that they may chuse the good, and avoid the evil; bless them with a dutiful and obedient heart; bless them with health, food and raiment, and with a long and virtuous life; bless them so far with this world's goods, as may serve and promote the great end of their creation, thy glory, their neighbours good, and the salvation of their own souls. And grant that I may never allow them in any wicked word or action; but let my care be fatherly for their lives, and christian for their souls: and as thou, **O** Lord, art the Father of their spirits, receive both them and me into thy fatherly protection, through the intercession of thy beloved Son Jesus Christ, our Lord. *Amen.*

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The Prayer of a Child for its Parents.

O Merciful Lord and heavenly Father, who hast commanded me to love, honour, and succour my father and mother, with a promise of thy blessing to dutiful children: Grant I may so love, honour, assist, serve and obey them, in thee and for thee, that I may give joy to their life and length to their days, and obtain the blessing thou hast promised to loving and obedient children, thro' Jesus Christ thy Son, our Lord. *Amen.*

The Prayer of a Widow.

Blessed Lord, who art our refuge in time of trouble, a father to the fatherless, and a husband to the widow; look upon me with an eye of pity and compassion, who by thy decree am deprived of my husband. I submit to my loss, O Lord, because it was thy doing; and I humbly beseech thee, that I may ever have thy love and protection, that neither the world, nor the flesh, nor the devil may draw me from thy faith and fear. Lead me not into temptation; and grant that no lust may defile my heart, nor any sin blemish my body; that being espoused by thy grace here, I may with joy be admitted to the marriage of the Lamb hereafter, [If she have children, then let her say, Holy Father, protect my children and teach them thy fear, that by thy grace and mercy they may so live in favour with God and man, that they may live with thee hereafter in thy kingdom.] And this I beg for Jesus Christ his sake. *Amen.*

The Prayer of an Orphan.

O Heavenly Father, who never leavest thy children orphans, nor comfortless, I a poor orphan flee unto thy divine protection. Thou hast called my parents to thy rest. Oh! be thou also unto me a father, to provide for me against all wants; protect me in all wrongs; relieve all my cares; comfort me in all my griefs; instruct me in all the ways of thy commandments; correct me for all my transgressions;

defend me from both public and private enemies; bless me with thy grace, that I may always put my trust in thee, obey thee, fear and love thee; and with patience, resignation, humility and contentedness, I may so do my duty under thy providence here, as to be thought worthy, through the merits of Jesus Christ, to be admitted to thy glory hereafter. *Amen.*

The Prayer of a Magistrate.

ALmighty God, whose power is infinite, and who hast ordained governors or magistrates for the punishment of evil doers, and for the praise of them that do well: grant that I, who bear rule in thy name, may so consider the duty of my charge, as never to defile my conscience, by passing over offences, nor denying justice through favour or affection towards the disobedient and unjust; nor by unmerciful severity oppress those committed to my judgement; but at all times and in all cases give me wisdom to discern, and resolution to perform my duty without respect of persons; and finally give me a meek and merciful spirit, that as thou, O heavenly Father, art merciful, I may also be merciful, thro' Jesus Christ our Lord and Saviour. *Amen.*

The Prayer of a Subject.

ALmighty and everlasting God, who by thy holy apostle hast commanded me to be subject to those whom thou hast put in authority, not only for wrath but for conscience sake: grant that my gracious sovereign king GEORGE, and all his magistrates and officers of justice, knowing whose ministers they are, may above all things seek thy honour and glory; and that I and all his subjects, duly considering whose authority they have, may faithfully serve, honour and humbly obey them, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord. *Amen.*

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The Prayer of a Master.

O God, with whom is no respect of persons, who in thy providence hast appointed several degrees and conditions of men, and by thy mercy hast chosen the poor, the low, and the servants of this world, to be coheirs with the rich and mighty, and freemen in thy kingdom, if they live contented in their stations, and obey thy commands: grant that I may consider my servant as my brother by creation, and coheir of thy glory by redemption; and that I may never treat him with injustice nor cruelty, nor impose on him any command contrary to thy will; but that I may always render to him what is his due by contract; instruct him in his duty to God and men; and set him a good example of industry, sobriety and meekness; and this I beg for Jesus Christ his sake. *Amen.*

The Prayer of a Servant.

O God, the creator and preserver of all mankind, create in me a clean heart, and renew a right spirit in me, that I may glorify thy name by my faith and fear of offending thee, and by a just and honest discharge of my duty, not with eye-service, but with singleness of heart; and that I may constantly and chearfully depend upon thee, my creator, preserver, and future judge. Keep my tongue from all reproachful and taunting language, that I, being chided, may not answer again; and from all lying, whispering, and slandering, that I may not be an instrument of strife and contention: and guide my hands and heart, that I may neither waste my time, nor spare my labour in the service of my master here on earth. Give me a thankful, humble, and contented spirit: Bless my master, and mistress, and all this family to which I belong; unite us in thy service here, and crown us with thy glory hereafter, thro' Jesus Christ our Lord. *Amen.*

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The Prayer of a Soldier.

O Lord God of hosts, who teachest my hands to war, and my fingers to fight in the just defence of my king and country, and of thy holy religion; inspire me with a true sense of my duty, and preserve me from an ill use of my station: give me courage, resolution and zeal in the day of battle, and a due and ready respect and obedience to my officers. Pardon all my sins; prepare me for a happy death; for I would chuse to die, rather than betray thy cause by cowardice or desertion. Oh! thou shield of those that put their trust in thee, cover my head in the day of battle, and, if it seem good in thy sight, save me from the jaws of death, that I may live to do further service to my prince, nation, church, and religion, to see a happy and advantageous peace purchased by this war, and to honour, serve, and praise thee all the days of my life. Create in me a sincere regard for thy glory and my neighbour's good, that I may never despair of, nor resist thy power, deny thy word, blaspheme thy name, nor prophane what thou hast made holy: and that being content with my wages, I may never do violence to, nor falsely accuse any man through covetousness, greediness of spoil, ambition, vain-glory, hatred, malice, uncharitableness, or otherwise: and grant that I may flee all those vices of rioting, chambering and wantonness, so common among those of my profession, that when thou shalt be pleased to call me hence, I may be found to have fought the good fight, and finished my course in thy faith and fear, and be admitted into the joy of my Lord, thro' Jesus Christ, the captain of my salvation. *Amen.*

The Prayer of a Prisoner for Debt.

O God, who redeemedst Israel out of all his troubles, and broughtest them out of the land of bondage into a state of liberty; look with an eye of pity and compassion on me thy afflicted servant, who, through a decay of trade, inevitable losses, and the unmercifulness of men, am
confined

confined in this prison; and deprived of my liberty; and the means of providing honestly for myself and those whom thy providence has committed to my care; and grant that I may be released from this confinement, delivered out of all my troubles, blessed with full liberty and success in my future endeavours to discharge my credit, and to make restitution in this life to those that have or shall trust me; and bring me to thy glory, where there is perfect freedom and pleasure for evermore, in the life to come, thro' Jesus Christ. *Amen.*

A Prayer in Behalf of one troubled in Mind.

O Most gracious Lord, remember in tender mercy this troubled soul of thy servant, that is distracted with the terrors of thy judgments: thy wrath seems to lie hard upon him, and all thy waves are gone over him; they disturb his peace, oppress his mind, and make him unfit to reason about his necessary affairs, or otherwise to discharge his duty. But do thou in thy mercy settle and quiet his discomposed thoughts, speak peace and satisfaction to his troubled mind, and give him a sure confidence of thy pardon and love. Help his unbelief, and increase his faith. Grant that he may trust in the name of the Lord, and stay upon his God. Send, in the light of thy countenance to dispell the clouds of dark despair, that hover about his mind and soul; and deliver him from the burthen that weighs down his spirits. Incline his heart to receive the impressions of wholesome advice and profitable doctrine. Pity his frailty, and forgive all his sin, through Jesus Christ, our mediator and advocate. *Amen.*

The Prayer of a Mariner or Sailor, when he is about to sail.

O Glorious God, who dividedst the sea from dry land, and by thy providence hast made use of the same to propagate thy name to the distant nations of the earth, and to extend the commerce of thy servants; grant that I, and all that intend to proceed on this voyage with me, may serve

serve and obey thee, as we ought to do, and be particularly received into thy favour, and protected by thee from all the dangers thereof: Keep and preserve us from stormy winds and tempests; from the scorching sun by day, and the bitter frosts by night; and at all times from the plagues of hail, ice, snow and hurricanes; and from the hands of our enemies, captivity, and slavery. Go with us, good Lord! guide us to the port desired; prosper our honest intentions, and bring us home in peace and safety, for his sake, who is the Saviour of all mankind, Jesus Christ the righteous. *Amen.*

The Prayer of a Mariner or Sailor, after his Return home from Sea.

ALmighty Lord and everlasting God, who hast been with me in my going out and coming in; my pilot by sea, and guide by land; accept the humble praises of my grateful soul for this and all the blessings of my life: and grant me and mine a perpetual continuance of thy gifts and graces, that thy holy spirit may so steer our course in the sea of this troublesome world, that we may escape those temptations and sins which drown souls in perdition; and by thy blessed guidance and assistance we may at last arrive at the land of everlasting life, to live and dwell with thee, and to love and praise, and adore and enjoy thee, for ever, by the merits of Jesus Christ our Lord. *Amen.*

A Prayer of a Traveller before or on a Journey.

OEternal God, who didst guide the children of *Israel* through the wilderness, and preservedst them from the hand of *Pharoah* and his hosts; didst supply them with all necessaries and conveniencies for their journey, and didst protect and deliver them from all dangers: I beseech thee of thy goodness to preserve and prosper me in the way that I go; give thy holy angels charge over me, and send thy holy spirit into my soul, that, it working together with my spirit, I may neither think nor desire, nor speak nor do any thing to offend thy Divine Majesty. Preserve me from
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the power and stratagems of thieves and robbers, and evil company; that, travelling under the shadow of the Almighty, no evil nor hurt may happen unto me. Peace be to this habitation, and to all that dwell therein, whom I am going to leave for a while. Furnish me with necessities while I am abroad; and, my business being happily finished, bring me home again in peace, full of thankfulness to thee my God: and grant I may find my family and friends in perfect health and prosperity at my return. Yet, Lord! if thou hast otherwise decreed for me to die in this my intended journey, I most humbly beseech thee, that, wherever this body of mine shall fall, my soul may be saved, and arrive at the land of promise, the haven of everlasting bliss, through the merits of Jesus Christ. *Amen.*

The Prayer of a Traveller after his safe Return home.

O Almighty God and merciful Father, who hast brought me back again in peace and safety to my own habitation, I praise thy holy name and goodness with a heart full of love and devotion unto thee. I bless thee for bringing me again to a sight and enjoyment of my family and friends, and for preserving them from all evil. O possess my heart with a due reverence of thy glory; and grant that as by thy good providence I have been saved from thieves, robbers, and other hazards common to those that travel by land; so now by thy grace I may be delivered from the power and violence of all temptations, and enabled stedfastly to continue in doing the works of thy law, and patiently suffering whatever thou pleasest to lay upon me; that when thou comest to reckon with me, I may be found a good and profitable servant, and enter into thy joy, through Jesus Christ, my Lord and Saviour. *Amen.*

A Prayer in Time of Thunder and Lightning, or in any Storm or Tempest.

O Almighty God, who makest the clouds thy chariot, and walkest upon the wings of the wind, at the voice of
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of thy thunder I am afraid, and flee unto thy glorious majesty for safety in this great and dreadful distress, when thy judgments are upon the earth. I know that I have provoked thy justice, and deserve thy vengeance; but thou wilt not the death of a sinner, but rather that he should be converted and live; O then take from me all hardness of heart; that I may repent, and find mercy in thy sight; and preserve me from this thunder, lightning, wind, and rain: turn this storm into a calm, and grant that it may pass away without hurt to my body, house, goods, relations, or any others; and though the element doth rage, my heart may be quiet and still: so that being safe under thy protection, I may never forget thy loving-kindness, and shew forth the same by a sincere and constant obedience to thy will, through Jesus Christ my redeemer, and advocate with thee, O Father, who livest and reignest ever one God, world without end. *Amen.*

A Prayer of Thanksgiving after Thunder and Lightning, or after any Storm or Tempest.

GREAT and glorious Lord God, just and terrible in thy judgments, and unsearchable in all thy ways, at whose rebuke the earth trembles, and the very foundations of the hills shake: It is of thy goodness that I have not been consumed by thy grievous thunder and lightning, and that I have escaped the fatal consequences of the late rains, and stormy winds and tempest. Thou, most gracious Lord, in the midst of judgment hast remembered mercy; therefore will I sacrifice to thee the voice of thanksgiving, and declare thy works with rejoicing. O that thy sparing mercy may affect my heart, and move me hereafter to serve thee acceptably with reverence and godly fear: and grant that this, and all thy preservations of me and all thy servants, may work in me a thankfulness of heart, and such a seriousness and watchfulness of spirit, that no calamity may ever be a surprise to me, nor death itself come upon me unawares; that so I may at length arrive safely at that blessed kingdom,

kingdom, which cannot be shaken; and this I beg through Jesus Christ, thy Son, my Lord and Saviour.
Amen.

A Prayer for Grace to employ our Time well.

Almighty God, who hast created me to do good in the world according to my abilities; give me grace, that I may spend my time in my proper employment; and wisely fill up my spare hours in acts of religion and charity; to instruct the ignorant, confirm the weak, comfort the sorrowful, and protect the helpless innocent; that it may be my beloved work to promote, with my utmost strength, the happiness of all. Pity, O Lord, the eager lovers of this world, who weary their bodies, and afflict their minds, to gain honour, money or pleasure (all which things will pass away like a shadow.) O convince me that my happiness is above; strengthen me, that I may follow those who followed Christ; so shall I be numbered among the children of God, and my lot be among the saints, through the merits of the same thy Son, my Lord and dear Redeemer.

Amen.

A Prayer for Love of our Neighbour.

O God, who dost reckon all the good I do to my brethren, as done to thyself; grant that I may not give way to groundless suspicions and rash judgments concerning my brother; or bring against him railing accusations, to gratify my fretting spleen and passion, in order to hurt him in person or estate; but that I may do him all the kind offices in my power, rejoice at his prosperity, and comfort him when he is in misery, reprove him when he offends, relieve him when poor, visit him when he is sick, and by my discourse and example recover him from the error of his way, and by all prudent methods shew that his salvation is dear to me. O Lord, since thou hast been pleased to inspire my mind with these good resolutions, grant I may be fruitful in all good works, and continue so till the coming

coming of our Lord Jesus Christ, in whose name and words I conclude all my prayers, saying, *Our Father, &c.*

A Prayer against Swearing, Lying, and Slandering.

GRant, O Lord, that I may never use thy sacred name but on solemn occasions, and then with reverence and profound respect; above all, that I may never prostitute it to confirm a lye. May I abhor the detestable sin of raising false reports of my neighbour, or believing them that do, or the passing my judgment, till I fully know the matter: that I render not evil for evil, nor railing for railing, but give place unto wrath. O convince my adversaries of their errors; restrain their wrath, and turn their hearts. The Son of thy eternal love was abused, the apostles had implacable enemies; and so have I: Lord, support and defend me under all slanders, that, by patient continuance in well-doing, I may obtain honour and glory in thy kingdom of heaven, through Jesus Christ, my Saviour. *Amen.*

A Prayer against immoderate Anger.

O Thou God of infinite mercy and forbearance, flow to anger, patient, and long-suffering; I earnestly beg thee to produce in me patience and forbearance. Shew me, O Lord, that unruly passion is the effect of pride and haughtiness, and the discovery of a weak mind. Enable me, by thy grace, to put off all anger, wrath, malice, strife, and to put on bowels of mercy, kindness, forbearing one another, and forgiving one another. Turn, O Lord, my vicious passions against my lusts, then shall peace and sedateness of mind be the constant temper of my soul on earth; which shall at last advance me to those eternal regions, where is not the least disturbance or discomposure of spirit; grant this, O Father of all mercy, through the merits of the prince of peace, Jesus Christ, thy Son, our Lord. *Amen.*

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THE
PRACTICE
OF
SELF-EXAMINATION.

Whoever believes, as a christian, that his soul being immortal, is either intitled to everlasting joy through faith and obedience to the gospel of Christ, or liable to eternal woe through disobedience and misbelief, must be very stupid and sottish if he does not frequently examine himself, whether he may reasonably conclude he is in the state of grace and salvation; or of sin, and of death, the wages thereof.

All the works of the righteous and of the wise are in the hand of God: and no man knoweth either love or hatred, by all that is before him. God hath kept secret to himself his decrees of the eternal salvation and damnation of each particular person: but yet each man's conscience, impartially examined, will acquaint him with very much of his own condition, whether of wisdom or folly; of righteousness or sin; of life or of death to all eternity.

That every man should know himself, is such a fundamental principle of true wisdom, that there is not a more compendious way to the knowledge of God, than the knowledge of a man's self.

He who knows every thing, and knows not himself aright, knows in effect as much as comes to nothing.

The reasonable soul were it not debauched by the sensual appetite, and distracted by the hurry of exorbitant desires, could not but often remember herself; examine and call to mind the Author and end of her being; the immortality and dignity of her nature; what is her errand into this world; and how she shall subsist in the world to come; what is her chiefest good; and wherein her perfection and felicity consist: which cannot be merely to eat, and drink, and sleep, purchase lands, build
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houses, satisfy the lusts of the flesh, or swell with the pride of life—She would consider that she is stampt after the image of God, and her happiness consists in the knowledge, love, and enjoyment of the divine majesty, and in the imitation and representation (according to her model) of the perfections of the Godhead: upon every man's examination, therefore, both in his particular, and in the general Judgment, depends his everlasting well-being, or undoing for ever: each man's condition then shall be unchangeable, whether it be of glory or of misery. “They that have done good shall go into everlasting life; and they that have done evil, into everlasting fire.”

Since this great trial then shall be upon life and death eternal, 'twill be wisely done to try before hand. Such is the advice of the wise man; “before judgment examine thyself, and in the day of visitation thou shalt find mercy.”

To examine, accuse, judge, and condemn thyself in this life, may through the merits of Christ, acquit thee in the life to come. So saith the Apostle, “If we would judge ourselves, we should not be judged.”

Now then (sinful man) delay not to pass judgment upon thyself: remember that the great judge himself hath said it, “I will reprove thee, and set before thee the things that thou hast done.” Be wise then, and prevent this sad and dismal reproof, by setting in order, before thyself, all the sins of thy life. And to this trial of thyself, these following particulars do necessarily concur.

A tribunal must be erected even in thine own heart.

The judge to sit upon this seat of judicature, must be thy reason, guided by the law of the most high.

The witnesses to be produced against thee, are thy own conscience bearing witness, and thy own thoughts the mean while accusing or excusing one another: and thus shall it be also in the day when God shall judge the secrets of men by Christ Jesus.

The executioners that stand ready to seize the criminal, are fear and terror, and an horrible dread, overwhelming the soul. And these that follow do ever attend: Self

Self condemnation, which is an unfeigned and sad acknowledgment to have incurred the dismal sentence of condemnation to death eternal. To prevent which,

Execution must be done, and the blood of the guilty soul must be shed.

'Tis not to be believed or hoped that a black diseased soul should recover its health, and beauty of the image of God, except she bleed plentifully; bleed in the tears of compunction and godly sorrow; bleed in the confession of her sins, with an abhorrence of them, for the filthiness, guilt and danger contracted by them, so as for the future to renounce and abjure them for ever.

Thus to examine, judge, and condemn thyself, is the same christian duty, which is called *Repentance*: for, as by self examination, so by repentance such, as know not themselves through pride and ignorance, attain this saving knowledge in the acknowledgment of the truth; and recover themselves out of the snares of the devil, who are taken captive by him at his will, 2 *Tim.* ii. 25, 26.

The great necessity of repentance, in order to escape eternal perdition, is most clearly and positively affirmed by our Lord, saying; "Except ye repent, ye shall all likewise perish;" and he repeats the same words again, at the same time, and in the same text recorded; 1. To enforce the great necessity of repentance, against all carnal, careless, self-conceited and seduced persons: 2. To manifest his great goodness, who would not have any to perish, but that all should come to repentance.

We are all sinners, less or more; but God, in his great mercy, has ordained and commanded repentance, as the great antidote against the poison of sin, and preservative from death. And that repentance, which is thus salutary, consists of two general parts, 1. To confess with sorrow our sins past. 2. For ever to abjure and forsake them. And to such a true penitent only is mercy promised.

To both these general heads of true repentance, we must add a full knowledge and deep sense of all heinous sins, even punctually and particularly, as absolutely necessary;

cessary; for, no man can confess his sins, who knows them not; nor forsake them, who is not feelingly sensible of the guilt and danger contracted by them.

Self examination is therefore commanded, as a previous duty necessarily conducing to a true conversion or (which is the same) to a true repentance, both in respect of all its integral parts, and also of the fruits meet for repentance; which are no other but the good works of a new obedience.

The just man falleth seven times: we should then at least twice a day, morning and evening, take a view of our miscarriages in the by-past day and night, confessing and bewailing our frequent backslidings, and in all holy humility imploring with tears of godly sorrow the pardon of our daily offences, with firm resolution of more care and caution, more zeal of innocence and purity both in heart and life, for the time to come.

'Tis a great imprudence; even madness in the hearts of men, to put off from day to day; this self examination, or reckoning with ourselves; to enter and strictly to search into the inner man; to ransack all the corners of the deceitful heart; to examine what affections lurk there, and what excursions they have thence made into any extravagant and sinful actions; that they may be thence ejected and abandoned.

This is the way both to keep the heart pure, and the hands clean. Hence comes both the knowledge of thyself, and the fear of God: hence comes a sense of sin, holy compunction, godly sorrow, humiliation, and true repentance in all its branches and worthy fruits: hence the soul becomes inflamed with the ardent hearts of holy devotion, and fervent prayers for pardon and peace, mercy, and grace, sanctification and redemption: hence arise in the heart holy resolutions of new obedience, with holy breathings after God and his salvation. Therefore this duty of self examination, is called the magazine, or store-house of all christian virtue.

And because, to receive worthily the communion of the

the body and blood of Christ is the chiefest of all christian performances, and requires the practice of all christian virtues; therefore, after an especial manner is self examination commanded as a necessary preparative to that *sacramental feast*; which, from the doctrine of St. Paul, we are taught in the principles of our religion; for it being demanded, what is required of them that come to the Lord's supper? it is answered, *to examine themselves, whether they truly repent them of their former sins*; and therefore, it is for this good end I have added the following rules:

THE RULE
OF SELF EXAMINATION by the VOW in BAPTISM.

THE true rule of examination, which will not deceive us, is that according to which we shall be examined and tried at the last day; and that is not our notions, and conceptions, and presumptions of or upon a bare faith in Christ, but the rule of a christian charity; as 'tis the life of faith, and a compendium of the holy gospel of Christ.

The sum of evangelical obedience is expressed in *that vow*, which every true christian hath made, when he was baptized or christened; and by this every man may try the truth of his faith in Christ: for, as no man can be said to be faithful, who keeps not his promise; so neither can any christian be said to have any true faith towards God, if he performs not the promise he hath made unto him: for, herein doth his righteousness consist, and hereupon his everlasting salvation depends, through the merits of Christ.

This *Baptismal Vow* is the condition, upon which we are admitted into the covenant of grace, and made members of Christ, children of God, and heirs of the kingdom of heaven. Nor is there any thing more clearly expressed in the revealed will of God, than this, that the benefits of the covenant of grace belong only to them, who keep the condition therein required.

Every wilful sin is a breach of this covenant, and contracts therewith the sin of perjury, and incurs the forfeiture of all the precious benefits of the members of Christ, children of God, and heirs of heaven: so that no man can reasonably conclude himself within the covenant of grace, until the leaven of wickedness, which is a breach of its condition, be strictly searched out and purged. According, therefore, to this covenant, which we have every one made with God, it concerns every man to examine himself, who hath any care of his soul's wealth.

This condition consists of three general heads, called in holy writ by the three names of, 1. *Repentance*. 2. *Faith*. 3. *Obedience*; containing there-under, the *whole duty of a christian man*.

Repentance consists not only in confession with sorrow for sins past; but in performance for the future of that grand evangelical duty, whereby we forsake sin, renounce all fellowship with the unfruitful works of darkness, deny ungodliness and worldly lusts; the which with several more expressions of the same nature, are the very same in sense with the first part of our baptismal vow, viz. to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;" which is frequently remembered to be one of the true main ends of all that Christ hath done and suffered for us.

This being, therefore, the preparation of the gospel of peace, and the foundation of religion, it is the first general rule of self examination,

By the First Part,

To renounce the Devil and all his Works.

THE devil's first and general work was apostasy: he abode not in the truth; he kept not his first estate. Here then, in the first place, consider seriously and impartially, how frequently, nay daily, if, not hourly, thou hast yielded to the suggestions of satan, and become like unto

unto him, by swerving from the first profession of the holy christian faith, and the vow of obedience to God's commands, when admitted into covenant with God in baptism.

The more particular works of the devil are,

1. *Pride*, whereby he fell from being an angel of light, to be a spirit of darkness.
2. *Lying*; for he is a liar and the father of it.
3. *Malice, Hatred, Envy*, with all the degrees of *murther*, both in will and deed; for he was a murtherer from the beginning.
4. *Slander, Backbiting, and accusing* of the brethren; for, from thence he takes the name of *Devil*.
5. *Tempting unto Sin*: that is the incessant work of the devil; who continually goes about like a roaring lion, seeking whom he may devour.

Examine then whether, according to thy promise made unto God, thou hast manfully fought under the banner of *Christ* against the crafts and assaults of the devil, tempting thee to any of these sins, or to any other miscarriage either in judgment or practice; and has not rather suffered thyself oftener than thou canst possibly imagine, to be taken in his snares, and to be led captive by him at his will.

The Pamps and Vanities of this wicked World.

THese are in other words, the pride of life, and the lust of the eyes; which are positively affirmed to be inconsistent with the love of God.

Hath not thine heart been puffed up with the wind of *Vain Glory*, affecting and receiving the honour, which is from man, more than the honour which cometh from God only.

Have you not esteemed yourself more than others your equals, if not superiors in any of those qualifications and endowments, which usually swell the vain minds of worldly men with conceitedness of their own worth, and make them love the praise of men more than the praise of God?

Have no idle and lewd company, nor yet the ill example of others, allured you to follow any of those sinful customs of the world, which are really vain and empty of all true worth?

Have you not loved and served Mammon more than God; by preferring the sordid service of your worldly ends and interests, before the sacred service of God, and the interests of your soul's health and happiness?

And all the sinful lusts of the flesh.

Hath not the corrupt seed of carnal lusts taken root in your heart, and brought forth in your life any of those sinful fruits of the flesh, which are reckoned by St. Paul to be these: *adultery, fornication, uncleanness, lasciviousness, idolatry, seditions, heresies, envyings, murders, drunkenness, revelling, &c.*

If upon the strict examination of your heart and life, you find yourself guilty in any of these respects, then remember what follows; that they who do such things, shall not inherit the kingdom of God: for, the promise only appertaineth to him that overcometh the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

THE RULE

Of Self-Examination by the CREED; or, by the Second Part of the Vow in Baptism,

To believe all the Articles of the Christian Faith.

HE that believes (*viz.* all the fundamental articles of the christian faith) shall be saved, but he that believeth not shall be damned.

Do you stedfastly believe the infallible truth of each article, though, perhaps, you understand it not in its full extent? Are you zealously affected with them all; resolved to die *in* this faith; and, if occasion be, to die *for* it, resisting even unto blood whatever may oppose or infringe the same; earnestly contending for that faith, which was once given to [or by] the saints, the holy apostles of our Lord?

Hast

The Rule of Self-Examination, &c. 361

Hast thou lived in the practice of this faith, framing both the affections of thy heart, and the actions of thy life, according to what each article doth imply, and implicitly command? for, thus the just man lives by his faith, *Hath not thy faith been rather notional in the brain, than practical in the heart and life? Been more in talk and dispute, and verbal profession, than in love and good works, and holy conversation?*

The R U L E
Of Self-Examination by the ten COMMANDMENTS; or, by the Third Part of the Vow in Baptism,
To keep GOD's Holy Will and Commandments, and to walk in the same all the Days of thy Life.

TO obey God's commands is properly to serve him. These commandments are the same which God spake in the twentieth chapter of *Exodus*, saying,

The First Commandment.
Thou shalt have none other Gods but me.

EXAMINATION by the first COMMANDMENT.

This commandment is broken,
First, By sins against FAITH.

AR T thou ignorant of the principal mysteries of christianity; of the creed, commandments, prayer and sacraments?

Dost thou wilfully doubt, or obstinately err in any point of faith?

Hast thou delayed in embracing the true faith, for human respects, interest, fear, &c.

Dost thou favour atheists, deists, or wicked men, in supporting and approving what they do?

Dost thou read their books either with pleasure or danger?

Dost thou with vain curiosity examine divine mysteries and secrets of providence by pure human reason?

Hast thou contemned or derided holy things?

Hast

Hast thou abused the words of holy scripture by applying them to wicked or profane senses, making them serve for jests, or other ill uses?

Hast thou desired to know things to come; which belongs to God only; or things past or present, which are hid from us; and for this end employed unlawful means, as magicians, fortune-tellers, or other superstitious inventions?

Hast thou given credit to dreams, made superstitious observations; employed prayer or sacred names to ill uses, used charms, &c.

Secondly, By Sins against Hope.

Hast thou distrusted the mercies of God, and despaired of pardon?

Hast thou presumed on God's goodness without any concern of amendment?

Hast thou deferred thy conversation or repentance?

Hast thou exposed thyself without necessity, to some corporal danger; as of sickness, wounds, or death?

Hast thou neglected the remedies God has appointed in these dangers, as of physic for the body; prayer and sacraments for the soul?

Thirdly, By Sins against Love.

Hast thou not loved God above all things, but rather chosen wilfully to offend him, than to suffer some loss, as to honour and riches, &c.

Hast thou preferred the love of men before the love of God; as to offend God for fear of displeasing men, or of being jeered or slighted?

Hast thou omitted a duty for shame, or other temporal respect?

Hast thou not hearkened to God's inspirations; forgetting his benefits, and neglecting to give him thanks?

Fourthly, By Sins against the Virtue of RELIGION.

Hast thou neglected to pray to God?

Hast thou prayed without attention, and with wilful distractions?

Hast

Examination by the Second Commandment. 363

Hast thou been wanting in respect to God in time of prayer; by talking in holy places, and being there without due modesty and gravity, either in looks, words, or actions?

Fifthly, By Sins against the CARE we are bound to have of our own Salvation; As,

Hast thou loved idleness, chusing rather to do nothing, than to be employed in any commendable exercise; which is a sin that carries a train of many others after it?

Hast thou been solicitous in temporal concerns, and neglected the means of salvation?

Hast thou neglected the means of salvation; as the sacraments, prayer, good works, or performing them without devotion?

The Second Commandment.

Thou shalt not make to thyself any graven Image, &c.

EXAMINATION by the Second COMMANDMENT.

HAve you not in your folly misrepresented the most pure and spiritual God, under any bodily shape, or visible being whatsoever?

Have you not served the creature more than the creator, making a God of the world by ambition and covetousness, which is idolatry; or, a god of your belly by luxury, and the too much indulging of carnal delights?

Have you not set up your idols in your own heart; idolized your own imaginations, by believing and worshipping God otherwise than himself hath prescribed, either immediately in his holy word, or mediately by the ministry of his holy and true church?

Have you worshipped God as with all internal devotion of soul; also, with all external, humble, and low prostration of body? for, in being forbidden to fall down to serve idols, or any false gods, you are thereby bidden to fall down in serving the Lord.

If you abhor idols, examine if you have not been guilty

guilty of sacrilege, which is to rob God in tithes and offerings, or of whatsoever is devoted to his service; both of which sins are equally condemned by the law: for, as by idolatry God is robbed in his service; so by sacrilege, in the support and maintenance of his service.

The Third Commandment.

Thou shalt not take the Name of the Lord thy God in vain, &c.

EXAMINATION by the Third COMMANDMENT.

The Third Commandment is broken

BY the ill custom of taking God's name in vain.

By swearing what one knows, or doubts to be false.

By swearing what is unjust, or prejudicial to others.

By swearing without necessity, though the things be true and just.

By blaspheming.

By cursing one's self, or others; or, taking pleasure in hearing others swear or curse, or provoking them to it.

By not reprehending them when we may and ought.

By making a vow to do what is impossible to fulfill; or to do what is evil and displeasing to God; or to do what one never intends to perform.

The Fourth Commandment.

Remember that thou keep holy the Sabbath Day, &c.

EXAMINATION by the Fourth COMMANDMENT.

The Fourth Commandment is broken,

BY doing servile works on the Sunday, or causing others to do the like, without a considerable necessity.

By prophaning Sundays and holidays, spending them in idleness, gaming, dances, feasting, and other recreations.

By not sanctifying a considerable part of these days in reading, praying, and not taking care, that those under our charge do the like.

The

Examination by the Fifth Commandment. 365

The Fifth Commandment.

Honour thy Father and thy Mother, &c.

EXAMINATION by the Fifth COMMANDMENT.

The Fifth Commandment is broken

By CHILDREN,

Not giving due respect to their parents, or despising them, either in their heart or actions.

By not loving them, but wishing their death, or other misfortunes, and forsaking them in their necessities.

By not obeying them, or not doing it readily, or by obeying them in things unlawful.

By slighting their reprehensions, and resisting their corrections.

By putting them into passion, and not taking care to pacify them.

By not executing their last will and testament, or delaying to do it.

By SERVANTS,

In disobeying their masters.

By failing in their trust, or the diligence that is required at their hands.

By neglecting the reasonable and just interest of their master.

By letting their master suffer in any kind, thro' their sloth, neglect, &c.

By obeying them in things unlawful; as lying, swearing, stealing, &c.

By PARENTS,

By not performing their duty to their children.

In not loving them, and supplying them in their corporal necessities.

In not being careful of their salvation.

In not correcting them when they stand in need; flattering

flattering them in their passions, or indulging them in their evil inclinations.

In being too severe to them.

In not giving them good example.

In forcing them to the choice of their state of life.

By MASTERS.

In not having due care of their servants, as to their life and conversation.

In not being watchful over them, to reprehend their faults.

In commanding them to do some evil.

In treating them too rudely and injuriously.

In not duly paying their wages.

The Sixth Commandment.

Thou shalt do no murder.

EXAMINATION by the Sixth COMMANDMENT.

The sixth Commandment is broken

BY anger, quarrelling, threatening; by injurious or reproachful words, or actions against any neighbour.

By revenge; or deliberate thoughts, or desires of revenge.

By provoking, striking, challenging, wounding, or being the cause of another's death.

By keeping ill will, bearing malice, refusing to salute, or speak to any neighbour out of hatred or aversion, or refusing to be reconciled.

The Seventh Commandment.

Thou shalt not commit Adultery.

EXAMINATION by the Seventh COMMANDMENT.

The seventh Commandment is broken

By the HEARING.

IN willingly giving ear to immodest words, discourses, songs; by taking pleasure therein; by not hindering
or

Examination by the Eighth Commandment. 367

or discouraging them, when we may, by not avoiding the company of those that speak them.

By the SIGHT.

In looking on immodest objects; as, on nakedness, dishonest pictures, figures, &c. *Secondly*, In reading dishonest books, in keeping them, lending them to others, or neglecting to suppress them when we may.

By the TONGUE.

In speaking immodest words, or such as bearing a double sense, are apt to create impure thoughts in others; by singing unchaste songs, or reciting immodest verses; by soliciting others to any sort of impurity.

By the TOUCH.

In using indecent actions, or touching one's self, or others immodestly, so as to excite lust in one's self or in others.

By THOUGHTS.

By willingly, and with delight, entertaining impure thoughts; desiring to commit the things thought on.

In resolving to commit them.

By ACTIONS.

In occasioning pollution in one's self or others in committing the sin of uncleanness; and whether it has been effected by soliciting, seducing with promises, or forcing: and, whether it be fornication, adultery, or incest

In sins against nature.

The Eighth Commandment.

Thou shalt not steal.

EXAMINATION by the Eighth COMMANDMENT.

The eighth Commandment is broken

BY taking another's goods; and remember, of what value,

By

By unlawfully retaining what you know belongs to another; by denying your debts, or wilfully delaying the payment of them, to the prejudice of your neighbour; by making unjust bargains or contracts: and in this every trade and profession ought to make a strict inquiry.

By causing any damage to your neighbour; by putting off false, clipped, filed, or not current money; by desiring another's goods; by not giving alms, when it is in your power to administer to the necessities of the poor; by not paying tithes to your pastor, where the law makes them due.

By simony.

The Ninth Commandment.

Thou shalt not bear false witness against thy neighbour.

EXAMINATION *by the Ninth Commandment.*

The ninth Commandment is broken

BY witnessing what is false, or defending a false accusation, as in lawyers and solicitors; or, by condemning the innocent; or, discharging the guilty, as judges, arbitrators, &c. by detraction, either in laying something false to another's charge, or reporting for truth what is only doubtful, or revealing something yet secret and unknown, though true, in prejudice of some third person; by lying, to the considerable prejudices of others; by hypocrisy, which is the worst of lies, as generally covered under the cloak of religion or piety.

The Tenth Commandment.

Thou shalt not covet, &c.

EXAMINATION *by the Tenth Commandment.*

The tenth Commandment is broken

BY all unlawful and wilful desires, in regard of impurity and theft, which are already set down in the *seventh* and *eighth* commandments. *An*

An EXAMINATION on PARTICULAR SINS.

The Sins of PRIDE are,

IN taking pleasure in thinking too well of one's self, and valuing one's self above our merit.

In publishing what we esteem good in ourselves, to gain the esteem and applause of men; without being thankful to God for the graces, gifts, or blessings we receive from him.

In arrogance; by ascribing to one's self the good parts or abilities we have not.

In presumption and ambition; by confiding too much in our own strength, conceiving ourselves capable of things above us, and rashly seeking to accomplish more than God has enabled us to do.

In contempt of others; by reason of the good opinion one has of himself; and when one shews this contempt by words or actions, and by being severe, and exacting on those below them in any condition of life.

In want of submission to superiors; by disobeying them, blaming their conduct or murmuring against them.

In not acknowledging our faults; or, when confessing the fact, one maintains he has done well, or at least alledges false excuses, and unjust reasons.

In contempt of admonitions and corrections.

In obstinacy in one's own opinion. In discord. In hypocrisy. And ingratitude.

In curiosity, which inclines us to search out those things which God has not thought proper to reveal to us. Secret things belong to God: but those that are revealed, to us and to our children.

The Sins of GLUTTONY are,

In eating or drinking to excess, as far as they are prejudicial, either to our health, or our reason, or any way scandalous, or of ill example.

The Sins of ENVY are,

Trouble at the good success of our neighbour, or when one endeavours to do him a dislike, or speak often against him, to diminish the esteem others have of him; or, by creating in them an ill opinion of him or her.

When one rejoices at his neighbour's harm.

The Sins of ANGER are,

Not to endure any thing contrary to our inclinations.

To suffer one's self to be carried away by the motions of wrath, against those that give us any trouble.

To proceed to quarrels, injurious language, oaths, curses, threats; to revenge; or the desire and wishing for it.—*If possible, as much as lieth in you, live peaceable with all men.*

Not to pardon injuries; or, not to be reconciled to enemies, or with such of our neighbours, with whom one has had a misunderstanding, or falling out. *Let not the sun go down upon your wrath: but let all anger, wrath, clamour, be put away.*

The EXAMINATION of SINS, which one commits in the Person of another.

In doing an evil action, or, what is esteemed to be so, in the presence of others; and more especially, if it be done with a design to stir up others to sin.

By compelling others to evil, by some force or command.

In giving aid or assistance towards a wicked action, by money, or otherwise.

In harbouring or concealing bad people, that they be not discovered or punished.

In sharing in any evil, whether in the action, or profit arising therefrom.

In not hindering evil, when one has it in our power to prevent it.

By

By teaching one the evil, which he knew not before.

By commanding, counselling, soliciting, threatening, or other ways provoking another to do evil.

By approving evil actions; and praising them who commit sin.

By boasting of sins committed, or of such as one has never done.

By slighting the good deeds of others, or any ways exposing them to scoffing, scorn, or derision.

By sowing discord amongst others, either by false or true reports; and by endeavouring to keep up a misunderstanding amongst them.

By not instructing those under one's care; not reprehending or chastising them, when necessity requires, but permitting them to live at large in their evil ways.

By not giving fraternal correction, and charitable admonitions for the preventing of evil amongst our friends and acquaintance.

N.B. There are, besides these, particular sins belonging to every state, trade, profession, calling; upon which every one ought to call himself to an account, and see how far he has been wanting in any part of his duty; and in this particular examination he will receive great assistance by reading the relative duties on p. 105, to 122, and the instructions on p. 241. to 260.

Directions

When you examine yourself by this catalogue of sins, pause a-while on every particular; and where you find yourself **N O T** guilty; say, Glory be to thee, O Lord, for preserving me from this sin.

When your conscience pleads **GUILTY**; say, Lord have mercy upon me, and forgive me this sin, through the merits of *Jesus Christ* the righteous.

A short Prayer for obtaining Contrition, after Examination.

I Have now here, before me, O Lord, a sad prospect of the manifold offences, by which I have displeased

thy divine majesty, and which, I am assured, will appear in judgment against me, if I repent not, and, by a hearty sorrow, my soul be not prepared to receive thy pardon. But, this sorrow, O Lord, this repentance must be thy free gift, and, if it comes not from the hand of thy mercy all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of all goodness! and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my own misery and ingratitude, and grieve from my heart for having offended thee, so good a God; permit me not to be deluded with a false sorrow, as I fear I have been too often, through my own weakness and neglect; but let it be now thy gift descending from thee, the Father of lights; that so my repentance may be accompanied with amendment, and with a change of life, that I be thus acquitted from the guilt of my sins, and once more received into the number of thy servants. Thro' Jesus Christ, my Saviour, only mediator and advocate. *Amen.*
Our Father, &c.

Directions.

Then let the penitent sinner apply seriously to other prayers and considerations, as may be proper for the exciting this contrition of heart; that so while he asks it of God, nothing of his own endeavours may be wanting on his part. For which purpose I have added the following examination, instructions, and devotions.

The EXAMINATION of REPENTANCE.

HAVING examined yourself to find out your sins, it will be necessary to try your *repentance* also; that, the great antidote against the poison of sin be not defective nor counterfeit. And the first particular herein to be examined, is the duty of *examination* itself.

Have you daily considered your daily offences, duly weighed

weighed them, and emptied them out of your heart, by a full and particular *confession* of them in the presence of God?

Have you so deeply considered your sin in the stain and danger thereof, as to beget in your heart a true compunction, and that *godly sorrow* for sin, which worketh repentance unto salvation, not to be repented of?

Hath not your repentance been too often an *hypocritical* mocking of God, by returning again to your sins repented; breaking your promises of amendment made in time of sickness, danger, and the like?

Have you brought forth *fruits meet for repentance*? such as more frequent and hearty devotions for your sins of ungodliness; alms-givings, for your sins of unrighteousness; fasting, for your sins of intemperance. If the tree of repentance bring not forth such fruit, 'tis neither lively; nor likely to be accepted.

Your next work must be to empty your sins out of your soul: to cast them out with an abhorrence; which is to be done by a *particular* and *punctual confession* of them all unto Almighty God in Prayer.

Without such a sincere and thorough confession of sin, the pardon thereof is not promised; and, therefore, not likely to be obtained by a bare and naked faith in Christ, who will not forgive men their trespasses, but upon his terms prescribed, which are not faith alone, but repentance also in the confession, and a forsaking of the sins confessed.

But the outward confession of the mouth, without the inward compunction of the heart, is but the shell of repentance without the kernel; a carcass, without a soul to quicken it.

I hope, as St. *Austin* has taught, that for sins of daily infirmity, small peccadillio's, and frequent failings thro' ignorance, inadvertency—the daily confession of sins—saying devoutly, *Forgive us our trespasses, as we forgive them that trespass against us*; will be sufficient thro' the merits of *Christ* to obtain pardon of them: but such

sins as are of an higher and deeper stain; sins of wilfulness and presumption, or perverseness and obstinacy of mind; and even lesser sins, when multiplied and become habitual, require a deeper sense and sorrow.

That your *confession* may flow from a broken heart, which will render the same a sacrifice acceptable unto God through *Jesus Christ*, these following considerations and farther directions may be useful.

Remember how deeply you stand obliged to keep God's holy will and commandments, and to walk in the same all the days of your life. This was promised in your name, when you were christened; and if you have any sense or conscience of the religion you profess, you have frequently renewed this your baptismal vow.

Consider for what foolish, petty, trifling things you have offended God. Remember and ponder with your self, as the folly, so the filthiness of your sins, how odious they render you both before God and man.

Call to mind some of the most aggravating circumstances; how such or such a sin was committed against the light of your mind, willingly and knowingly? Against the checks of your conscience, stubbornly and wilfully? Against the admonitions of God's holy word, and the dictates of his holy spirit, presumptuously and contumaciously? Against your covenant with God in baptism, and frequently renewed in your prayers, profanely and perjuriously? Against your profession, as a christian, to make conscience of your ways, scandalously and offensively?

In calling your sins to remembrance; 'twill be necessary also to call to mind several other circumstances of many sins: as the time when; the place where; the persons with whom; the manner how such or such a sin was committed.

That you may be both humble for your sins, and yet not despair of mercy and forgiveness; meditate upon the bitter sorrows and sufferings of our blessed Redeemer.

After the confession of your sins, the most effectual
prayers

prayers you can use for the pardon of them, are, next to the Lord's Prayer, the Penitential Psalms; the praying whereof with understanding and devotion, is truly, and indeed, to pray by the holy spirit of God; for such are undeniably the dictates of God's holy spirit.

Directions.

When time will permit after you have examined your conscience, and confessed yourself unto Almighty God, say one or more of the following Psalms, pausing, and meditating at every sentence; and applying them to your own state and condition before God.

The seven PENITENTIAL Psalms.

P S A L M vi.

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3. My soul also is sore troubled: but, Lord, how long wilt thou punish me?

4. Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5. For in death no man remembereth thee: and who will give thee thanks in the pit?

6. I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7. My beauty is gone for very trouble: and worn away because of all mine enemies.

8. Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my petition: the Lord will receive my prayer.

10. All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

P S A L M xxxii.

Blessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3. For while I held my tongue: my bones consumed away thro' my daily complaining.

4. For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5. I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6. I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7. For this shall every one that is godly make his prayer unto thee, in a time when thou mayst be found: but in the great water-floods they shall not come nigh him.

8. Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9. I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10. Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11. Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12. Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

P S A L M xxxviii.

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2. For thine arrows stick fast in me: and thy hand presseth me fore.

3. There is no health in my flesh, because of thy displeasure:

pleasure: neither is there any rest in my bones, by reason of my sin.

4. For my wickednesses are gone over my head: and are like a fore burthen, too heavy for me to bear.

5. My wounds stink, and are corrupt: through my foolishness.

6. I am brought into so great trouble and misery: that I go mourning all the day long.

7. For my loins are filled with a sore disease: and there is no whole part in my body.

8. I am feeble and sore smitten: I have rored for the very disquietness of my heart.

9. Lord, thou knowest all my desire: and my groaning is not hid from thee.

10. My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11. My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12. They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13. As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14. I became even as a man that heareth not: and in whose mouth are no reproofs.

15. For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16. I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17. And I, truly, am set in the plague: and my heaviness is ever in my sight.

18. For I will confess my wickedness: and be sorry for my sin.

19. But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20. They also that reward evil for good, are against me: because I follow the thing that good is.

21. Forfake

21. Forake me not, O Lord, my God: be not thou far from me.

22. Haste thee to help me: O Lord God of my salvation.

P S A L M li.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

2. Wash me thoroughly from my wickedness: and cleanse me from my sin.

3. For I acknowledge my faults: and my sin is ever before me.

4. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5. Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9. Turn thy face from my sins: and put out all my misdeeds.

10. Make me a clean heart, O God: and renew a right spirit within me.

11. Cast me not away from thy presence: and take not thy holy spirit from me.

12. O give me the comfort of thy help again: and stablish me with thy free spirit.

13. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14. Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15. Thou

15. Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16. For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, thou shalt not despise.

18. O be favourable and gracious unto *Sion*: build thou the walls of *Jerusalem*.

19. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

P S A L M cii.

Hear my prayer, O Lord: and let my crying come unto thee.

2. Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3. For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4. My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5. For the voice of my groaning: my bones will scarce cleave to my flesh.

6. I am become like a pelican in the wilderness: and like an owl that is in the desert.

7. I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8. Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9. For I have eaten ashes as it were bread: and mingled my drink with weeping:

10. And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11. My days are gone like a shadow: and I am withered like grass.

12. But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13. Thou shalt arise, and have mercy upon *Sion*: for it is time that thou have mercy upon her, yea, the time is come.

14. And why? Thy servants think upon her stones: and it pitieth them to see her in the dust.

15. The heathen shall fear thy name, O Lord: and all the kings of the earth thy Majesty;

16. When the Lord shall build up *Sion*: and when his glory shall appear.

17. When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18. This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19. For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20. That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21. That they may declare the name of the Lord in *Sion*: and his worship at *Jerusalem*.

22. When the people are gathered together: and the kingdoms also to serve the Lord.

23. He brought down my strength in my journey: and shortened my days.

24. But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25. Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands,

26. They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27. And as a vesture shalt thou change them; and they shall be changed: but thou art the same, and thy years shall not fail.

28. The children of thy servants shall continue: and their seed shall stand fast in thy sight.

P S A L M cxxx.

OUT of the deep have I called unto thee, O Lord:
Lord, hear my voice.

2. O let thine ears consider well: the voice of my complaint.

3. If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4. For there is mercy with thee: therefore shalt thou be feared.

5. I look for the Lord, my soul doth wait for him: in his word is my trust.

6. My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7. O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8. And he shall redeem Israel: from all his sins.

P S A L M cxliii.

Hear my prayer, O Lord, and consider my desire:
hearken unto me for thy truth and righteousness sake.

2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4. Therefore is my spirit vexed within me: and my heart within me is desolate.

5. Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6. I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7. Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8. O let me hear thy loving kindness betimes in the morning,

morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9. Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10. Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11. Quicken me, O Lord, for thy names sake: and for thy righteousness sake bring my soul out of trouble.

12. And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

INSTRUCTIONS for a WORTHY RECEIVING

OF THE

L O R D's S U P P E R.

THat our Saviour has made it the duty of all christians, to frequent this commemorative sacrifice, is plain from the history of the institution; in the close of which, our Saviour adds, *Do this in remembrance of me:* by which, as the holy Apostles were obliged to bless and break, and give the bread, and distribute the wine, to all that joined with them in this holy service; so were all christians hereby engaged to receive from them, and their successors, those symbols of *Christ's* body and blood.

By this precept the communion of *Christ's* body and blood, as represented by bread and wine in the holy sacrament, is made the standing memorial of his death and sufferings, in all christian assemblies to the end of the world; by which christians are in a peculiar manner distinguished from men of all other religions. The *Heathens* and *Mahometans* offer up prayers and praises to God; by the light of nature they apply themselves to infinite power, for their relief; and return their thanks

to

Instructions for receiving the L. Supper. 383

to infinite Goodness, as the source, whence they receive all their blessings: the *Jews* by slaying beasts and burning incense invocated God, and praised and blessed him for those mercies of which they were partakers: but *Christians* only set before God bread and Wine in the *Eucharist*, as figures of the precious blood and holy body of Christ: and therefore we can never be so properly said to worship as *Christians*; as when we join in those sacred mysteries, which Christ has made peculiar to his own holy religion.

And it cannot be imagined, that this service, which was ordained as the peculiar service of Christians, to distinguish them from all other worshippers of the deity, should be an indifferent matter, whether we perform it or not. No: and I may venture to say that an habitual neglect of it is a kind of renouncing Christianity if they wilfully contemn and reject those inestimable benefits, that are annexed to the worthy participation of that holy ordinance. This heavenly banquet is the food and nourishment of our souls: there the truly penitent, by representing to his father the bitter passion of Christ, obtains mercy and remission of sins: there our souls receive new life and vigour, and power and strength against our spiritual enemies. We are inspired thereby with an hope to be made equal to angels, and to have the kingdom of heaven for our inheritance. And can he be innocent, who has so little esteem for these glorious blessings, as to neglect the means, to which they are annexed, and despise the best instruments of advancing his spiritual welfare? No: he who turns his back on the means of grace, has too just cause to fear, that he has no right to the hopes of glory.

If, therefore, we desire not to be found guilty, at the last day, of disobedience to a positive command of Christ, and of the wilful contempt of his dying words, his last parting injunction; if we are at all concerned to proclaim to the world, that we are really disciples of the crucified Jesus; if we desire to grow in grace, and improve in every

every Christian virtue; if we are solicitous to obtain the pardon of our sins, and be partakers of the benefits of Christ's passion; we must constantly attend this holy Ordinance, as often as the good providence of God affords us an opportunity.

As it is the severe sentence against him, who eateth and drinketh unworthily, that he is *guilty of the body and blood of the Lord, and eateth and drinketh damnation to himself*: so the sentence of God is equally severe against those, who, being invited, refuse to come: for he hath said, *they shall not taste of his supper*; and our Saviour hath declared, that *unless we eat the flesh of the Son of man, and drink his blood, we have no life in us*. From the danger then of unworthy receiving, we ought not to infer; That we may safely stay away; but rather to conclude with St. Paul, *therefore let a man examine himself, and so let him eat of that bread, and drink of that Cup*.

You may enlarge your meditations on this subject, by perusing the *second exhortation* in the *Liturgy* of the church of *England* at the giving warning for the celebration of the holy *Communion*.

The preparation necessary to the performance of this duty after an acceptable manner, consists as our Excellent *Church catechism* instructs us in the following particulars.

1. Self-examination.
2. True repentance of our former sins.
3. A stedfast purpose to lead a new life.
4. A lively faith in God's mercy through Christ.
5. A thankful remembrance of Christ's death.
6. Charity with all men.

And to assist the devout christian in these duties, the following observations will be of great service:

No man must dare to approach to the Holy Sacrament of the *Lord's Supper*, if he be in a state of any one sin; that is, unless he hath entered into the state of *repentance*, sorrow and amendment; lest it be said concerning him,

Instructions for receiving the L. Supper. 385

him, as it was concerning Judas, "The hand of him that betrayeth me, is with me on the Table."

Every communicant must first have *examined* himself; that is, tried the condition and state of his soul, that by finding out its diseases he may find a cure; his present purposes of future amendment; and may be armed against dangers and temptations.

This examination must be a man's own act and inquiry into his life. He that comes to this feast, must have on the wedding garment, that is, he must have put on *Jesus Christ*, and he must have put off the old man with his affections and lusts; and he must also be wholly conformed to *Christ* in the image of his mind; for then we have put on *Christ*, when our souls are cloathed with righteousness; when every faculty of our soul is proportioned and vested according to the pattern of *Christ's* life. And therefore a man must not leap from his last night's surfeit to the Lord's table, and communicate; but when he hath begun the work of God effectually, and made some progress in repentance, and hath walked some stages and periods in the ways of godliness, he is to be admitted. To receive it into an unhallowed soul and body is to receive the dust of the tabernacle in the waters of jealousy; it will make the belly to swell, and the thigh to rot; it will not convey Christ to us, but the devil will enter and dwell there, till with it he returns to his place of torment. Remember always that this sacrament can no other ways be celebrated, but upon the same terms, on which we may hope for pardon and heaven itself; *viz.* act of sincere repentance, confession of our sins, renewing our purposes of holy living, praying for pardon of our failings, and for those graces, which may prevent the like sins for the time to come; meditation upon the passion, upon the infinite love of God expressed in so great and mysterious a manner of redemption; and indefinitely in all acts of virtue, which may build our souls up into a temple fit for the reception of Christ himself, and the inhabi-

tation of the Holy Spirit. And we must, before every communion, especially, remember what differences or jealousies are between us and any one else; and recompose all disunions, and cause right understandings between each other, offering to satisfy whom we have injured, and to forgive them who have injured us, without thoughts of resuming the quarrel when the solemnity is over.

When the day of the feast is come, lay aside all cares and impertinencies of the world, and remember that this is thy soul's day, a day of traffick and intercourse with heaven. Arise early in the morning, 1. Give God thanks for the approach of so great a blessing. 2. Confess thine own unworthiness to admit so divine a guest. 3. Then remember and deplore thy sins, which have made thee so unworthy. 4. Then confess God's goodness, and take sanctuary there, and upon him place thy hopes. 5. And invite him to thee with renewed acts of love, of holy desire, of hatred of his enemy, sin. 6. Make oblation of thyself wholly to be disposed by him, to the obedience of him; to this providence and possession: and pray him to enter and dwell there for ever. And after this with joy and holy fear, and the forwardness of love, address thyself to the receiving of him.

When the holy man stands at the table of blessing, and administers the rite of consecration, then behold and love, and wonder that the son of God should become food to the souls of his servants; that he who cannot suffer any change or lessening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven while he descends to thee upon earth; that he who hath essential felicity should become miserable and die for thee, and then give himself to thee for ever to redeem thee from sin and misery; that by his wounds he should procure health to thee; by his affronts should intitle thee to glory; by his death he should bring thee

Instructions for receiving the L. Supper. 387

to life; and by becoming a man he should make thee partaker of the divine nature.

Receive the consecrated elements with all devotion and humility of body and spirit; and do this honour to it, that it be the first food we eat, and the first we drink that day, unless it be in case of sickness, or other great necessity; and, that our body and soul both be prepared for its reception with abstinence from worldly pleasures.

In the act of receiving, exercise acts of faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use, holy in their signification, holy in their change, and holy in their effect: and believe, if thou art a worthy communicant, thou dost as verily receive Christ's body and blood to all effects and purposes of the spirit, as thou dost receive the blessed elements into thy mouth.

Dispute not concerning the secret of the mystery, and the nicety of the manner of Christ's presence. Indefinitely assent to the words of institution, and believe that Christ in the Holy Sacrament gives thee his body and blood. He that believes not this is not a christian; he that believes so much, needs not to enquire farther, nor to entangle his faith, by disbelieving his senses. Those old verses expressing the faith of the wisest of our first reformers, may satisfy every modest, humble, and sober minded good christian in this great mystery of godliness.

*It was the LORD that spake it,
He took the BREAD and brake it;
And what the WORD did make it,
So I BELIEVE and take it.*

Fail not to make an offering unto God for uses of religion and the poor according to thy ability. If thou chancest to communicate where this holy custom is not observed publickly, supply that want by thy private charity; but offer it to God at his holy table, at least by the private designing of it there.

When you have received, pray and give thanks: pray for all estates of men; for they also have an interest in the body of Christ whereof they are members: and beg of God that by a holy perseverance in well doing, you may from shadow pass on to substance; from eating his body, to seeing his face; from the typical, sacramental, and transient, to the real and eternal supper of the Lamb.

After the solemnity is done, let Christ dwell in your hearts by faith, and love, and obedience, and conformity to his life and death: when you are to do an action; consider how Christ did or would do the like, and do you imitate his example, and transcribe his copy, and understand all his commandments, and chuse all that he propounded, and desire his promises, fear his threatnings. Do not instantly, upon your return from church, return also to the world, and secular thoughts and employments; but let the remaining parts of that day be like a *post-communion*, or an *after-office*, entertaining your blessed Lord with all the caresses and sweetneses of love, and intercourses of duty and affection; acquainting him with all your needs, and revealing to him all your secrets, and opening all your infirmities, and earnestly entreating him to protect you from all dangers of body and soul.

PRAYERS and MEDITATIONS

Preparatory to the HOLY COMMUNION.

Directions.

THE truly sincere good Christian will as soon as he hath notice given by his pastor of the sacrament of the Lord's Supper to be administered, seriously applying himself to the great work of fitting, preparing and ordering his Soul for the joyful and devout entertainment of his blessed redeemer. In order to such a blessed work, it will be

very

Preparation for the Holy Communion. 289.

very useful and advantageous, the whole week foregoing, to add to your daily prayers and meditations the (or the like) following collects.

I. Collect.

A Almighty God, our heavenly father, who of thy tender mercy didst give thine only son *Jesus Christ* to suffer Death upon the cross, for our redemption, and hast commanded us to continue a perpetual memory of that his precious death until his coming again; hear me, oh merciful father, I most humbly beseech thee, and grant that I may with that right understanding, true faith, sincere repentance, deep humility, and fervent charity, receive the sacrament of my dear Saviour's death, according to his institution and command; that I may be made partaker of all the benefits of his passion, to the justification, sanctification, and eternal salvation of my soul, through the same *Jesus Christ* my Lord and Saviour. *Amen.*

II. Collect.

I Will not presume to approach thine altar, O Lord, trusting in mine own righteousness, but in thy manifold and great mercies. I am not worthy to gather up the crumbs that fall from thy table, for I am an unclean creature to whom the children's bread belongs not; having too often returned to my old sins, as the dog to his vomit; but whither blessed Lord, whither should a defiled soul go to be cleansed, but unto that fountain, which is opened in the house of *Israel*, for sin and for uncleanness. In this inexhaustible fountain of divine grace my sinful soul longs to be washed; and through the effusion of the precious blood of my Redeemer to be purified; and my whole self, for the future to be sincerely devoted to serve thee in holiness, and righteousness before thee all the days of my life. *Amen.*

III. Collect.

ASSIST me blessed Lord in the trial and impartial examination of my heart; and of all the actions of my life; in the full confession of all my sins, with the tears of true *repentance* and godly sorrow for them; in my prayers for *mercy* and pardon of them, and for grace to be sanctified against them: O hear in heaven, and be merciful unto me; forgive me my sins, and heal my soul through the merits and mediation of my dearest Saviour Jesus Christ. *Amen.*

The MEDITATION

On the Paschal Lamb, and Institution of the Lord's Supper.

CHRIST, the day before his death, to teach us a perfect obedience to the laws of God, would eat the Paschal Lamb with his disciples, in a great chamber adorned. Such ought to be our soul, enlarged with charity, and adorned with all manner of virtue, when we propose to entertain Christ by the receiving of his blessed body and blood. He being sat down, declared to his disciples, with desire, I have desired to eat this passover with you before I die. Thus Jesus the son of God expressed the excess of his love for sinful men, longing for the time wherein he was to leave us his precious body and blood, and through a most bitter agony to die for us. Oh that I was so desirous to do his will, and to suffer for him! After other tokens of his love and humility, resolving to leave us a memorial of his precious death until his coming again, he took bread, to shew that it was the gift of a most liberal hand, which filleth all things living with plenteousness; lift up his eyes to heaven, to teach us from whence this bread cometh; gave thanks to his eternal Father, to inspire us with a grateful sense of thanksgiving to God, who is the giver of all goodness; blessed it, by which he prescribed the manner how bread should be for ever set apart, as a memorial of him in that sacrament; and then he gave it to his disciples, saying,
take

Preparation for the Holy Communion. 391

take eat, this is my body: and after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood which is shed for you and for many for the remission of sins; Do this in remembrance of me. — Here we may reflect with what humility, reverence and devotion each disciple communicated on those sacred elements, Judas alone eating and drinking damnation to himself, not discerning the Lord's body. Therefore

When we approach the Lord's table, let us consider that what we are there to receive is to be received in remembrance of Jesus Christ, of his meritorious cross and passion; and that they who with a true penitent heart and lively faith receive that holy sacrament, do spiritually eat the flesh of Christ, and drink his blood; then they dwell in Christ, and Christ in them; they are one with Christ, and Christ with them; and that thereby alone we obtain remission of our sins, and all other benefits of his passion, and are made partakers of the kingdom of heaven.

Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given us his son Jesus Christ our Saviour, not only to die for us, but also to be our spiritual food, and sustenance under the forms of bread and wine; which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that presume to receive it unworthily; let us, O my soul, consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so try and examine our own conscience, and that not lightly, and after the manner of dissemblers with God; but, so that we may come holy and clean to such a heavenly feast. Let us examine our life and conversation by the rule of God's commandments, both in regard of our thoughts, words, and deeds; let us bewail our own sinfulness, where we have offended either against God, our neighbour, or ourselves; let us confess to Almighty God, with full

purpose of amendment of life; let us endeavour a reconciliation with our neighbour; and let us be ready to restore and make all the satisfaction in our power for all injuries and wrongs done by us to any person, and willing to forgive others that have offended us, as we would desire forgiveness of our offences at the hand of God; that we may be received as worthy partakers of that holy table.

The Preparatory Prayer for the Holy Communion.

O Blessed Jesus, son of God, and Saviour of the world, who the night before thy passion, didst institute and appoint holy mysteries, to be taken in memory of thy death, until thy coming to judgment; be pleased to prepare my soul for the worthy partaking of that holy communion.

I confess, that my sins are many and heinous, so that I may justly fear to approach unto thee; but thou hast called those that are weary and heavy laden, to come unto thee; behold, O Lord, I come in obedience to thy command, and in full trust and confidence of thy mercy; appear unto my soul in this sacred ordinance, with comfort and salvation; purify my soul from all the stains and pollutions I have contracted, throughout the whole course of my life: turn me from all vain imaginations, extravagant passions, and carnal lusts. Let not sin reign in my mortal body, nor the devil lead my will captive, nor the world abuse my understanding, or defile my conversation.

O blessed Saviour be then the bread of life to my soul, and let thy precious blood be the purifier of my sinful life; Grant that I may receive those holy mysteries for the amendment of my life, for a defence against sin, and for the encrease of piety and virtue in my soul; and that in the remainder of my days, I may endeavour to walk answerable to those inestimable benefits that thou vouchsafest unto me, who am unworthy of the least of all thy mercies.

O Lord, enter again into my heart, and take full possession of all the faculties of my soul; that I may have an affectionate

affectionate sense, and lively remembrance of thy wonderful love in dying for our redemption, which may constrain me to love and obey thee all my days; that when this life is ended, I may pass, from commemorating thy death, to partake of thy heavenly glory. *Amen.*

Directions.

IF time will permit, remember frequently to read over, and consider the foregoing meditation, and offer up your heart to the Almighty in the Prayer, during the week preceeding the day, on which you are to communicate: but more especially, add them without fail to your devotions the night before.

DEVOTIONS at the Holy COMMUNION.

Directions.

When the minister has placed the Bread and Wine upon the table, lift up your heart to God in these sentences.

THE Bread which is broken, is it not the communion of the body of Christ? The cup of blessing, which is blessed, is it not the communion of the blood of Christ?

As often as we eat this bread, and drink this cup, we do shew the Lord's death till he comes.

In the multitude of thy mercies, O Lord, do I now approach thine altar. O pardon my sins, and receive me graciously into thy favour, thro' Jesus Christ.

Directions.

When the minister is reading the offertory, yield a serious attention to those divine sentences selected from the pure word of God, to excite you to the great duty of love and charity to your neighbours: and wherein you shall remember to have been unjust to any one, resolve now sincerely to make restitution for the injury thou has done. It is not enough, though it is our duty to give to the poor, and offer up our alms and oblations at this time: therefore, says Jesus our Saviour, If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave

leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Upon this occasion your gift or offering for the relief of the poor, must bear a proportion to your ability, and be given in obedience to God's command, with an eye to his glory; a grateful acknowledgment of his mercies received; and a testimony of your trust in him, saying,

At the Time you put into the dish or bason,

Blessed be thou, O Lord God; for all things come of thee, and of thine own do I now give thee: O let this alms-deed be an odour of a sweet smell, a sacrifice acceptable and well pleasing in thy sight.

Directions.

After the minister has finished the sentences appointed to be read during the time the alms of the faithful are collecting, he immediately begins the prayer of intercession for the whole state of Christ's church militant here upon earth; which he introduceth with a Let us pray; to inform his congregation that they must all and each of them join with him in that prayer with their heart and spirit, that God would vouchsafe to accept their oblation; bring all mankind to the saving knowledge of his Son Jesus Christ: protect his church, and bless, relieve, and save all his servants. And remember to conclude with an hearty Amen.

The prayer for the church militant being ended, the communicants should place themselves conveniently for receiving the holy sacrament: and say,

As you go up to the Table,

O Blessed Jesus, my Saviour and my Redeemer: thou hast said, Come unto me all ye that labour, and are heavy laden, and I will give you rest. Behold, I come unto thee, for thou art the Lord, my God.

The Rubrick.

THE communicants being conveniently placed for the receiving of the Holy Sacrament, the priest shall say this exhortation.

“ Dearly beloved in the Lord, ye that mind to come
“ to the Holy Communion of the body and blood of
“ our Saviour Christ, must consider how St. Paul ex-
“ horteth all persons diligently to try and examine
“ themselves, before they presume to eat of that bread,
“ and drink of that cup, &c. &c.” — See the second
Exhortation in the Communion Office in the Common
Prayer.

Directions.

IN this exhortation, the priest, as it were, puts you in mind of that self-examination and preparation I have already shewn you to be necessary for a worthy receiving of the Lord's Supper : and gives you an opportunity to re-examine your own conscience, and to form new resolutions of amendment of life, which he supposeth every one that heareth him readily complies with : and, therefore he subjoins the following invitation, saying,

Ye that do truly and earnestly repent you of your sins; and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking henceforth in his holy ways, Draw near with faith, and take this Holy Sacrament to your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Rubrick.

THen shall this general confession be made in the name of all those that are minded to receive the Holy Communion by the minister, both he and all the people kneeling humbly upon their knees, and saying,

The general Confession.

A Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins, &c. &c. *As in the Communion Office in the Common Prayer Book.*

Directions.

YOU must repeat this confession verbatim after the minister, as well as join with him in your heart; because you are herein equally concerned with him: whereas you must be entirely silent, and only diligently attend to the priest while he reads the exhortation, and the following form of absolution: for it is very absurd, and shews much ignorance, for the people to repeat the minister's part word for word: and, therefore, say nothing but a most earnest Amen, at the end of the absolution with a firm resolution to lead a new life, expressed in these or some other sentences of like sort.

EJACULATIONS.

O Lord, I renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

I resolve to serve none but thee, and to make it the whole concern of my life to keep thy commandments.

Lord sanctify me wholly, that my whole spirit, soul and body, may become thy temple.

Directions.

When the priest has pronounced the absolution, and begins to read the sentences, which set forth Christ's invitation to his supper: the love of God in sending his Son to redeem mankind: our salvation through the man Christ Jesus: and the way we are to apply to God for pardon for our daily transgression; attend diligently to those comfortable words, and only say with a low still voice. Behold, I

come

come unto thee, for thou art the Lord, my God. *And when he bids you lift up your heart to God; be sure to do it, not only in word, but in deed; making the answer with great earnestness, and very distinctly.* Thus,

The Minister. *Lift up your hearts.*

The People. *We lift them up unto the Lord.*

The Minister. *Let us give thanks unto our Lord God.*

The People. *It is meet and right so to do.*

Directions.

Then permit the priest to proceed alone till he comes to Therefore with angels and archangels, and all the company of heaven, we laud and magnify thy glorious name; evermore praising thee and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory: glory be to thee, O Lord most high. *Amen.* Which act of thanks and praise you must repeat audibly and distinctly after the minister, in token of your sincerely lifting up your heart to God, as you had promised above.

Rubrick.

Then shall the priest kneeling down at the Lord's table, say in the name of all them that shall receive the communion, this following prayer.

A Form of HUMILIATION.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord, whose property is always to have mercy: grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies, may be made clean by his body, and our souls washed through his most precious blood: and that we may evermore dwell in him, and he in us.

Directions.

WHile the minister reads this solemn form of humiliation, by which he acknowledges his own and the other communicant's unworthiness, and God's unmerited kindness in admitting them to his holy table, repeat it after him with a fervent but very low still voice, so as neither to interrupt him, nor disturb any of the communicants: but conclude with an audible Amen.

Now the priest riseth from his knees, and placing himself before the table, so ordereth the bread and wine, that he may with more readiness and decency break the bread before the people, and take the cup into his hands, at the time of consecration; during which interval, if time will permit, continue your devotions with the following prayer.

The Prayer for a worthy Receiving.

O God, the Father of our Lord Jesus Christ, who gavest thine only Son that all that believe in him should not perish but have everlasting life, so open my eye of faith to discern his body and blood in this holy sacrament; so dispose and prepare my soul at this time to communicate; so cloath me with the wedding garment of righteousness; that I may be a welcome guest at his supper. Give me a lively faith, profound humility, filial obedience, inflamed affections, universal charity; and raise in my soul all those heavenly transports of zeal and devotion, of love and desire, of joy and delight, of praise and thanksgiving, which become the solemn remembrance of a crucified saviour, and which become one redeemed by the blood of the Son of God. And this I beg in the name, and thro' the merits of the same thy Son, Jesus Christ the righteous. *Amen.*

Direct.

Directions.

IF possible, without crowding or any undecency, draw near within sight of the communion-table, before the priest begins to consecrate the bread and wine; and instead of incumbering your thoughts with any other acts of worship, diligently attend to the words and actions of the officiating minister: for tho' you must not repeat the form of consecration after the priest, you must raise up your soul to see with the eye of faith the great things the Lord is therein recorded to have left thee in this sacrament. And at the end say on hearty Amen. And then fill up your time with the following devotions till it comes to your turn to receive.

When the Priest is receiving the Bread and Wine, say,

ALmighty God, who hast appointed ministers of thy word and sacraments, so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee to the glory of thy great name, and the salvation of all men; thro' Jesus Christ. Amen.

EJACULATIONS

Upon the Approach of the Priest with the consecrated Elements.

COME, holy Jesus, come, and take possession of my soul: cleanse it with thy precious body and blood; purify it from all filthiness both of flesh and spirit; that it being fitted for thy habitation, it may please thee to abide with me for ever.

But I am unworthy thou shouldest enter under my roof, which is ruinous and unclean: yet, only say the word, and, I believe, thy servant shall be healed.

I believe in God, and in Jesus Christ whom he hath sent; and, that except I eat his flesh, and drink his blood
in

in the spiritual manner which he has ordained, I can have no life in me.

Directions

When the priest offers thee the consecrated bread, say softly after him, so as neither to disturb the other communicants, nor to interrupt him, "The body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life," where say with an audible voice, Amen. So likewise when the cup of blessing is offered to you, say in your heart with the greatest devotion, "The blood of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life;" where again add an audible and fervent Amen. — And because this holy communion requireth from us the greatest charity we can express, it would be highly religious thus to pray for every communicant, saying Amen to the words of the priest; when he gives the sacrament to each one, as well as to yourself. And by this act of charity in praying for others; you render your own prayers and services the more acceptable to God, and effectual to your soul's health: for he who so devoutly prays for others, reaps the fruits of the prayers of others; which is the great benefit of the communion of saints.

Whilst others are Communicating say,

O My God, whom have I in heaven but thee? And there is none on earth I desire, in comparison of thee.

As the heart panteth after the water-brooks, so panteth my soul after thee, O God, my God.

Blessed Saviour, thou hast brought me with the inestimable price of thy own blood; O suffer not the price of thy blood to perish.

Lord, I now desire to renew my covenant with thee, and to glorify thee henceforth in my body, and in my spirit, which are thine.

By thy cross and passion, O Christ, be merciful to my unrighteousness,

Devotions at the Holy Communion. 201

unrighteousness, and remember my sins, and iniquities no more.

By thy crucified body deliver me from this body of sin and death; and by thy life-giving blood purge my conscience from dead works, to serve the living God.

O Lord, hear; O Lord, forgive; O Lord, hearken and save: defer not, for thy mercy's sake, O my God; but haste thee to help me, O Lord God of my salvation: come, Lord Jesus, come quickly. *Amen.*

EJACULATIONS and MEDITATIONS.

When you go up to communicate, say

COME unto me, all ye that are weary and heavy laden, and I will refresh you.

Thus calleth my Saviour upon sinners. Whereunto my heart answereth, I come, blessed Jesus! in all humility; and deeply sensible of my sins, I now come unto thee, to be eased of the burthen of them, and to be refreshed with the sense of thy mercy, and the truth of thy salvation.

My heart hath talked of thee [and of thy gracious command,] seek ye my face: thy face, Lord, do I now seek.

O hide not thou thy face from me, under the cloud of my sins; neither let the thick clouds of my transgressions hinder the light of thy countenance from shining upon thy servant.

When you kneel down before the Altar, say

THOU art worthy, O Lord, to receive blessing; and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

But I am unworthy that his praise should come within my polluted lips; and much unworthy that his precious

body and blood should be received into my soul, through an unclean mouth.

But since he disdained not to be born in a stable, and to be laid in a manger amongst beasts; since he vouchsafed to enter into the house of a leper, and of a publican, and to admit the kisses of an unclean sinner (such as I am) washing his delicate feet with her penitent tears; O vouchsafe, most merciful Jesus, to receive me also; reject me not tho' a sinner, yet thy servant; tho' unclean, yet penitent, and now humbling myself under thy most heavy hand, that it may please thee to remit, to release, to pardon all my sins, whether of knowledge or ignorance, whether by thought, word or deed committed; that with a pure and clean soul I may receive thy most precious body and blood.

Before receiving the consecrated Bread, say

I Am not worthy, O Lord, of the least of thy mercies; yet, as of thy infinite goodness thou art pleased to call and invite me to this heavenly banquet, pour into my soul such a measure of thy grace, that celebrating these holy mysteries with purity of heart, and a right intention of mind, I may obtain those inestimable benefits which by the merit of thy death and sufferings thou hast purchased for me.

After receiving the Bread, say

Lord, evermore give me this bread, which came down from heaven.

When the minister approaches to deliver the consecrated Wine, say

WHat shall I render to my God for his goodness towards me? I will receive the cup of salvation, and call upon the name of the Lord.

After receiving the Wine.

THanks be to God for his unspeakable gift, his dearly beloved Son Jesus Christ, in whom we have redemption thro' his blood, even the forgiveness of sins.

A Thank-

A Thanksgiving after Receiving.

O How plentiful is thy goodness, my Lord, and my God, which thou hast laid up for them that fear thee, and put their trust in thy mercy! Was it not love infinite enough, to give thyself for me on the cross? Was not that sacrifice of thyself sufficient? All the mighty host of heaven stood amazed, to see the blood of the son of God shed; to see the king of glory, to whom, from the first moment of their being, they had sung hallelujahs, nailed to a cross, to save sinners! And sure, none of these blessed spirits, with all the glorious illumination they enjoyed, could ever have imagined, how thou couldst give thyself more to us, than thou hadst done; and, yet hast thou wrought new miracles of love for us: and, as if it had not been love enough to give thyself for us on the cross, hast found out a way to give thyself to us, in thy holy sacrament: by this, thou hast united us to thyself with the most intimate union; thou art become the very food, the life, strength and support of our souls.

What thanks then, gracious Lord, can I return thee, for these wonders of thy love to me a wretched sinner? O dearest Saviour, raise thou my devotion to the highest pitch I can possibly reach, to praise thee; enlarge my soul to the utmost extent, to love thee, how can I ever again offend such riches of mercy, as are in thee; and yet, while I carry this body of sin about me, I fear I shall. But, Lord, I, from my heart, renounce and abhor all things that displease thee; I resolve, to the utmost of my power, to resist all temptations, and to become as totally thine, as my frail nature will permit me. O gracious Lord, who hast so infinitely loved us, and given us everlasting consolation, and good hope, through grace comfort my heart, and for ever establish it in every good word and work.

Rejoice in the Lord Jesus, O my soul, for of him cometh thy salvation. Glory be to thee, O Lord, God, for

this blessed opportunity of coming to thy altar : O grant I may never more pollute my soul, which thou, who art the God of purity, hast now made thy temple. O gracious Lord pardon all my failings, accept all my prayers and praises, and supply all my wants, which I sum up in thy own blessed words, saying, *Our Father, &c.*

Directions

If the communion is large, fill up your time with some thoughts on such parts of the service, as will warm your affections, and raise a spirit of devotion, especially with

A Prayer for your fellow-christians that are present.

O Almighty God, grant that we all, who have been partakers of this thy holy institution, may lead lives according to thy heavenly will, in all things keeping our bodies undefiled, as a fit receptacle for so heavenly food, that our souls may enjoy the benefit of this mystery.

Blessed are they who dwell in thy house, O Lord, and are fed, though it be but with the crumbs that fall from thy table ; who have all now tasted and seen how gracious the Lord is, for he hath heard our prayers, and granted our requests, and redeemed us from the slavery of sin and death. O let not our steadfastness, which is now fixed, pass away as the morning cloud. Direct and guide us, O Lord, with thy holy spirit, thy all-seeing eye, and thy heavenly hand ; that though we walk through the valley of the shadow of death, we may fear no evil, for thou art with us. *Amen.*

Pour down, O Lord, the graces of thy holy spirit upon us : Strengthen us in thy fear ; confirm thy love to our souls, and at last give us the inheritance of thy chosen, for Christ his sake. *Amen.*

Direct

Directions.

WHEN all have received, you must forbear your private devotions, and join in the public office: for that is better, and your duty: and go on with the Minister in heart till he has made an end.

Rubrick.

WHEN all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the PRIEST say the LORD'S PRAYER, the PEOPLE repeating after him every petition:

OUR father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

After shall be said as follows:
By the MINISTER.

O Lord, and heavenly father, we thy humble servants intirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his blood, we, and all thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we, who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction; and altho' we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this

our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O father almighty, world without end. *Amen.*

Then shall be said or sung.

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the father almighty.

O Lord, the only begotten son of Jesus Christ, O Lord God, lamb of God, son of the father, that takest away the sins of the world, have mercy upon us; thou that takest away the sins of the world, have mercy upon us; thou that takest away the sins of the world, receive our prayer; thou that sittest at the right-hand of God the father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the father. *Amen.*

Rubrick.

THEN the Priest (or Bishop if he be present) shall let them depart with this blessing:

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ, our Lord: and the blessing of God Almighty, the father, the son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Directions.

THE communion service being thus ended, turn your face to the altar or table, and bowing your body, say within yourself.

The

The Song of Simeon.

LORD now lettest thou thy servant depart in peace,
according to thy word: for mine eyes have seen thy
salvation; which thou hast prepared before the face of
all people; to be a light to lighten the Gentiles, and to
be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Directions.

AND just before you rise from your knees, say this
(doxology):

To the King eternal, immortal, invisible, the only wise
God, and the ever blessed Trinity, be all honour and glo-
ry, now and for evermore.

Directions.

IN your way home from the church, rejoice and praise
God in these or the like sentences.

EJACULATIONS of Praise and Thanksgiving.

Hallelujah! salvation be unto our God, and to the
lamb, for ever. *Amen.*

Blessed be the Lord, O my soul! and all that is within
me, blest his holy name.

Bless the Lord, O my soul, and forget not all his be-
nefits.

Who forgiveth all thine iniquities; who healeth all
thy diseases.

Who redeemeth thy life from destruction; and crown-
eth thee with mercy and loving-kindness.

I will sing unto the Lord, as long as I live; I will sing
praise unto my God, while I have my being.

Glory be to the Father, &c.

As it was in the beginning, &c.

For we are made partakers of Christ, if we hold the

Directions

As soon as you come into your house (if time and opportunity serve) or, otherwise, at some time of the day, retire to your closet, and repeat the following prayer.

A Thanksgiving Prayer

O Lord, my God; I confess myself not worthy of that daily bread, which supports my body; and yet thou hast vouchsafed to make me a partaker of the bread of life, which came down from heaven to nourish my soul, of which, I believe, *whosoever eateth, shall live for ever.* Thou hast invited all mankind to come to thy holy table: but, O Lord, How many are there, that incumbered and over-ruled with the cares, riches, and pleasures of this life, turn their backs to this institution and means of grace, and refuse to hearken to thy voice: O Father, forgive them, for they know not what they do. Look mercifully on their ignorance, and open their eyes to see, and their hearts to embrace the things that belong to their peace: and grant that they may earnestly consider, and by thy grace return to a better mind. And all glory be to thee, O Lord, who hast graciously impressed a sense of this great duty and benefit upon my mind. Praise the Lord, O my soul! and all that is within me, praise his holy name. *Amen.*

RULES

For the Practice of Piety, or a holy life.

After Communion.

Continue in prayer, and watch in the same with thanksgiving.

Watch and pray lest ye enter into temptation; and what I say unto you, I say unto all, Watch.

Be not weary in well-doing; for in due season, ye shall reap, if ye faint not.

If ye continue in my word (saith Christ) then are ye my disciples indeed.

For

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

This is the love of God, to keep his commandments. Keep yourselves therefore in the love of God: for none but they who endure unto the end shall be saved.

When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to the abominations of the wicked man, all the righteousness that he hath done shall not be mentioned: in his trespasses that he hath trespassed, and in his sin shall he die.

If they that have escaped the pollutions of the world (through the knowledge of the Lord and Saviour Jesus Christ) are again entangled therein, and overcome, the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness; than after they have known it, to turn from the holy commandment delivered unto them.

No man having put his hand to the plough, and looking back is fit for the kingdom of God: as for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil doers.

Therefore wait on thy God continually: be stedfast, unmoveable, always abounding in the work of the Lord, for as much as you know, that your labour is not in vain in the Lord.

Stand fast, therefore, in the liberty wherewith Christ hath made you free; and be not entangled again with the yoke of bondage.

Present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And when ye shall have done all those things, which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do; and are not worthy of the least of all the mercies, which God hath shewed unto us.

The MEDITATION

Proper to be added to the Evening Prayer of that Day,
on which thou hast received the Holy Communion.

Consider, O my soul, what thou oughtest to return to the Lord, for what he has done for thee. While thou wast in trespasses and sins, and subject to the vengeance of his justice he has redeemed thee, and restored thee to the state of salvation, and received thee for his own child by adoption and grace; and has promised to sanctify us and send his holy spirit to fix his abode in the hearts of all his faithful servants. But

Consider, *secondly*, that in order to enjoy the inestimable benefits of these gracious promises and workings of our heavenly Father towards sinful men; we, my soul, must continue in the *faith*, nothing wavering: for without faith it is impossible to please God. Faith is the ground and foundation of all holy and true religion; and so is the first qualification of the heart for the special presence of Christ, and his holy spirit, who dwelleth in our hearts by faith. To this faith we must add *humility*, and a devout compunction of heart: for thus saith the Lord, I will dwell with him, that is of an humble and contrite heart. Besides, as into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin; so none but the *innocent* and *pure* in spirit can expect to see God. To these qualifications we must also add *charity* and *obedience*. Our love, my soul, must be to God above all, and to our neighbour as to ourselves: for *faith worketh by love*. God is love, and his mercy is over all his works; and he that dwelleth in love, dwelleth in God, and God in him. From which love an *obedience* to the commands of Christ is inseparable: If any man will love me, says Christ, he will keep my sayings; and my father will love him, and we will come unto him, and make our abode with him, by adoption and grace, by redemption and peace, and by illumination and holiness. What

Devotions after the Holy Communion. 411

then shall it profit a man to gain the whole world, and lose his own soul? I T A T I D E M

Consider, therefore, *thirdly*, that in order to be thus prepared for the entertainment of our Lord, thou, my soul! must apply unto the Lord with all thy might. O thou that hearest prayer, unto thee shall all flesh come. It is from the Lord, and by him alone, that thou must be prepared for him. Those graces that render the souls of men capable of the divine presence, do not naturally spring and grow therein deflowered by original corruption. Ah! should not I have fainted and been swallowed up with despair at the sight of my sins; but that I know God is the strength of my heart, and my portion for ever. O then I now open the door of my heart that it may please the Lord to enter, and take possession, and abide with me his servant for ever. It is not all the temptations and assaults of any sorts of enemies, ghostly or bodily, that can in the least prevail to my harm, whilst I enjoy the Lord for my strong rock and defence, my saviour, my God and my might, in whom I will trust, the horn also of my salvation, and my refuge.

Consider, *fourthly*, my soul, that the great and general end of the divine presence in thee is to regenerate and assimilate the spirit of man, to the holy spirit of God; to render the carnal mind, spiritual; the earthly, to become a heavenly minded soul; to mould that nature, which is in itself merely human, into a divine and heavenly temper; or, in the words of the apostle, to be made partakers of the divine nature.

Say then, my soul, unto the Lord: As the heart panteth after the water-brooks; so I long after thee, my God. I am a-thirst for God, even for the living God: when shall I come to appear before the presence of God. O my God, when will that happy hour come, wherein I shall, together with my flesh, so truly die unto the world, and unto myself; that I may solely and wholly live unto thee? That thou, O Lord, may be my ALL, and in all; all my hope and desire; all my joy and delight, my glory.

glory, and my worship, my light and my life, my strength and my health, my defence and my shield, my leader and my guide: so as that we neither eat nor drink, sleep nor wake, move nor act any thing, having not my eyes and intention fixed first upon heaven for direction, and a blessing therein; and I will begin and end every action with this holy resolution: *As for me, I will behold thy presence in righteousness; and when, O Lord, I awake up after thy likeness, I shall be satisfied with it.*

A PRAYER OF THANKSGIVING,

To be added after this foregoing Meditation.

Blessed be the Lord God of Israel, for ever and ever: thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Thanks be to thee, O God, who giveth us the victory through our Lord Jesus Christ, who gave himself for mankind, that he might redeem us from all iniquity: for delivering us from the bondage of corruption, into the glorious liberty of the children of God. Whom have I in heaven, but thee? and there is none upon earth, that I desire besides thee: for thou art the strength of my heart, and my portion for ever. By thy precepts is thy servant taught, and in keeping of them there is great reward. When I shall have fought a good fight, and finished my course, and kept the faith; I believe there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at the last day. Thou art my God, and I will thank thee; thou art my God, and I will praise thee. Blessed art thou, O Lord God, and blessed is thy holy name. Blessed art thou in the temple of thy glory, that beholdest the depths, and sittest upon the cherubims. Blessed art thou in the firmament of heaven; and above all to be praised, and glorified for ever.

RESOLVES

Devotions after the Holy Communion. 417

RESOLVES of future HOLINESS after COMMUNION.

UNTO thee, O God, will I pay my vows: unto thee will I give thanks.

For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living: that enlightened with divine grace, I may enjoy the light of immortal glory.

Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

I will thank thee, O Lord, my God, with all my heart, and will praise thy name for evermore.

For great is thy mercy towards me: and thou hast delivered my soul from the nethermost hell: adding day after day unto my life, and space for repentance unto my days.

O God, my heart is ready, my heart is ready; I will sing and give praise unto the Lord, for the riches of his goodness, forbearance, and long-suffering, leading me to repentance.

And my heart is ready, O God, my heart is ready to do thy will, and to keep thy commandments; only strengthen me with thy divine grace to do what thou commandest, and then command whatsoever pleaseth thee.

An offering of a free heart I will give thee: and praise thy name, O Lord, because it is so comfortable.

My heart is ready both to serve thee in all the duties of holy religion, and to serve my neighbour also, in the duties of beneficence; and to watch over myself against all irrational desires: that denying ungodliness and worldly lusts, I may now, for the future, live soberly, righteously, and godly in this present world.

Looking for that blessed hope, and the glorious appearance of the great God, and of our Saviour Jesus Christ.

When

When tempted to any Sin, say,

AVOID Satan; thou wicked and unclean spirit, avoid: thou hast no part or lot in me.

I am solemnly devoted to the service of my God, and my Jesus, and thy sworn adversary; I have solemnly abjured thee and all thy works, and must not now yield to any of thine unclean suggestions.

Be merciful unto me; O God, be merciful unto me; for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be overpast.

I will call unto the most high God: even to the God that shall perform the cause which I have in hand.

He shall send down from heaven and save me: even from the reproof of him that would eat me up.

God shall send forth his mercy and truth: my soul is among lions: the devil and his angels have too great a hank upon my soul.

But my trust is in the tender mercy of my God; therefore I shall not fall.

OR,

When I am tempted to any evil, I complain of the devil: but myself is the greatest devil to my soul, whilst I do not deny myself the fulfilling of its irrational appetites.

All the forces wherewith the enemy fights against my soul are within me: it is from those warring members within, they are both raised, armed, and maintained.

But whensoever I call upon God, then shall mine enemies be put to flight: this I know, for God is on my side.

In God's word will I rejoice: in the Lord's word will I comfort me.

Yea, in God have I put my trust: I will not fear what man (or devil) can do unto me.

O God, make speed to save me: O Lord, make haste to help me.

Devotions after the Holy Communion. 415

Hold not thy tongue, O God: keep not still silence;
refrain not thyself, O God.

For lo, thine enemies make a murmuring: and they
that hate thee have lift up their head.

O Lord, let it be thy pleasure to deliver me; make
haste to help me, O Lord.

OR,

It is the Lord's cause I must now maintain, it is his
quarrel I must fight: for the grand enemy of God and
man, would now rob God of his honour, and of that o-
bedience which is due to his most holy laws: and I, be-
ing tempted, am thereby challenged to be the Lord's cham-
pion.

But I will not trust in my bow: it is not my sword that
shall save me.

But it is thou, Lord, that savest us from our enemies,
and puttest them to confusion that hate us.

Arise, O God, maintain thine own cause: remember
how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies: the presump-
tion of them that hate thee encreaseth evermore and more.

OR,

The victory over the devil, and all his temptations, were
easily obtained, could I but once get the mastery over those
lusts which war against the soul.

In which spiritual warfare, the banner under which I
must fight, is the cross of my Redeemer: by the virtue
whereof, all my intestine foes may be vanquished in the
crucifixion of them; and the old man, with all his muti-
nous troops of deceivable lusts, be subdued, and led cap-
tive in the chains of holy mortification.

O blessed Jesus, the captain of my salvation, strength-
en and encourage me manfully to fight under thy ban-
ner against all my ghostly adversaries: and let thy grace
so prevent and follow me, that I may follow thee by the
cross to the crown; through the school of grace to the
throne of glory. Amen.

How

s

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It is the Lord's cause I must now maintain, it is his quarrel I must fight: for the grand enemy of God and man, would now rob God of his honour, and of that obedience which is due to his most holy laws: and I, being tempted, am thereby challenged to be the Lord's champion.

But I will not trust in my bow: it is not my sword that shall save me.

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Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies: the presumption of them that hate thee encreaseth evermore and more.

OR,

The victory over the devil, and all his temptations, were easily obtained, could I but once get the mastery over those lusts which war against the soul.

In which spiritual warfare, the banner under which I must fight, is the cross of my Redeemer: by the virtue whereof, all my intestine foes may be vanquished in the crucifixion of them; and the old man, with all his malicious troops of deceivable lusts, be subdued, and led captive in the chains of holy mortification.

O blessed Jesus, the captain of my salvation, strengthen and encourage me manfully to fight under thy banner against all my ghostly adversaries: and let thy grace so prevent and follow me, that I may follow thee by the cross to the crown; through the school of grace to the throne of glory. Amen.

Upon the Prevailing of any Temptation, say

I Will say unto the God of my strength, Why hast thou forgotten me? and why go I thus heavily, while the enemy oppresseth me?

My bones are smitten asunder as with a sword, while mine enemies that trouble me cast me in the teeth:

Namely, while they say daily unto me, Where is now thy God?

Have mercy upon me, O God, have mercy upon me: raise thou me up again, and I shall reward them: being more careful to resist the devil, and all his suggestions.

For sake me not, O Lord my God: be not thou far from me.

Haste thee to help me, O Lord God of my salvation,

Having escaped a Temptation, say

THE snares of death compassed me round about: and the overflowing of ungodliness made me afraid.

The pains of hell came about me: the snares of death overtook me.

If the Lord himself had not been on my side, I may well now say: if the Lord himself had not been on my side,

The waters of temptation had drowned me, and the stream had gone over my soul:

Yea, the deep waters of the proud had gone even over my soul.

But praised be the Lord, who hath not given me over for a prey unto their teeth.

My soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and I am delivered.

Our help standeth in the name of the Lord, who hath made heaven and earth: to whom be all glory.

Being dull and averse from holy Duties, say

HOW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

How

Instructions for Confirmation

How long shall I seek counsel in my soul, and be vexed in my heart? How long shall mine enemies triumph over me?

Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death, or in sin unto death.

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy: and my heart is joyful in thy salvation.

I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord the most high.

And whenever you conclude, say, Glory be to the Father, &c.

As it was in the beginning, &c.

The CONCLUSION

THE very God of peace sanctify me wholly, that my whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

INSTRUCTIONS and DEVOTIONS

FOR
PERSONS to be CONFIRMED.

Of the Institution and Duty of CONFIRMATION.

THE rite of *confirmation* in the christian church, is of divine institution. For, we read that after the baptism of Jesus in the river Jordan, when he was come out of the water, and praying on the shore, *The Holy Ghost descended on him*; which passage, according to some ancient fathers, is a direction for us to receive also the administration of the holy spirit, after our baptism. And indeed

all that came to St. John for baptism were referred by him to a future baptism of the Holy Ghost for making it full and perfect; 'I indeed, said he, baptize you with water unto Repentance; but he that cometh after me shall baptize you with the Holy Ghost and with Fire.' Besides this was adjudged so necessary, to confirm and establish his Disciples in the Gospel dispensation, that our Saviour, just before his ascension, leaves a charge to his Apostles, who had before received the baptism of Water, that they should not depart from Jerusalem till they had received the baptism of the Spirit, and were endued with Power from on high. For saith he, 'John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.' Meaning that they should be confirmed in the Faith, as they were on the day of Pentecost.

As to the Practice of it we have also the authority of the Holy Scriptures: St. Paul laid his hands on the baptized at Ephesus, and confirmed them [Acts xix. 6.] and tho' the Samaritans had been converted and baptized by Philip the Deacon, they did not receive the Holy Ghost, till St. Peter and St. John had confirmed them, [see Acts viii. 14, &c.]

They that have been enemies to this Ordinance, plead its abrogation on a supposition, that as the extraordinary or miraculous powers, with which it was attended in the apostolic Practice, are now ceased; so the rite also ought to be discontinued.—It is true the ministration of this rite, at first, was frequently attended with miraculous powers: so also were duties of prayer and preaching; yet no one has been so hardy ever to assert, that they were only temporary ordinances: To fancy therefore, that the invocation of the Holy Spirit, with imposition of hands ought to cease, when the extraordinary effects of it should, is too groundless a supposition to be put in the balance against the weight of so sacred and positive an institution. In the infancy of the church these visible effects upon those that believed, were necessary

Instructions, &c. for Confirmation. 409

sary to bring over others to the faith. But when whole nations turn'd to christianity, this occasion ceased; and therefore the Holy Ghost does not now continue to empower us to work them: nor indeed is it granted that extraordinary effects did *always* attend those upon whom the apostles laid their hands: all did not speak with tongues, nor all work miracles; though it is very evident *all* were confirmed. Nor did the apostles minister this rite so much for the sake of imparting miraculous powers, as to the end that their converts might be endued with such aid from the Holy Ghost, as might enable them to persevere in their Christian profession; so that the ordinary gifts and graces, which are useful and necessary to complete a christian, are still the fruits and effects of this holy rite. And it must be granted that to cast out the devil of Lust, or to throw down the pride of Lucifer, to beat down Satan under our feet, or to triumph over our spiritual enemies, to cure a diseased soul, or to conquer a temptation, or avoid the infection of a bad example, is much more advantageous and beneficial to us, than the power of working the greatest miracles; wherefore St. Paul, in all the Texts, that intimate any thing of this rite in the christian church, plainly implies that *graces* and not *miracles* were the end of confirmation, as may be exemplified in those passages where he supposes both the *Corinthians* and *Ephesians* had been partakers of this holy rite; in which he plainly intimates that the happy effects of it were, being *established in Christ*; being *anointed and sealed* with the Holy Spirit of promise; and having an *earnest* of the spirit in their hearts.

But the most clear Text for the perpetual obligation of this divine institution, is that to the *Hebrews* (vi. 3.) where St. Paul mentions the doctrine of *laying on of hands*, as well as the doctrine of *baptism*, among the fundamentals of christianity.

And since the apostolic age it has never been omitted: *Tertullian*, who lived in the second century, says, that

‘they laid on hands after baptism to invite the Holy Ghost.’ St. *Cyprian* in the next age confirms this practice: ‘upon those who have been baptized in the church, says he, the Holy Ghost is invocated and poured out, prayer being made over them, and hands laid upon them.’ And not to multiply authorities, we have the whole word declaring in favour of this institution; the *Lutheran* churches allow it; *Calvin* commendeth its use; *Baxter* hath written a treatise in its favour, and the church of *England* lays so great a stress upon *Confirmation*, that the decrees, *there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready or desirous to be confirmed*, and yet, alas! It is too much neglected, to the grief of all good men.

It is certainly a great sin to despise it, or wilfully to neglect it; the ancient fathers were so far from thinking confirmation to be no more than an absolute solemnity, that they esteemed it a necessary means of salvation, which none that were advanced to years of discretion would neglect without the utmost hazard to their souls. For, tho’ they allowed that baptism alone was sufficient to save a person, that should die immediately after it; yet they taught that they, who live longer have need of farther grace, which confirmation was necessary to convey. Baptism conveys the Holy Ghost only as the Spirit or principle of life; it is by confirmation he becomes to us the Spirit of strength, and enables us to stir and move ourselves in the christian race. — When we are baptized, we are only listed under the banner of Christ, marked for his soldiers, and sworn to be faithful, and not till confirmation equipped for the battle, or furnished with arms to withstand and vanquish the enemy in our christian warfare. It is then also that we are sealed with the Lord’s signature, marked, as it were, for God’s sheep, and secured from the evasions of spiritual enemies. This, I say, was the language of the primitive fathers; and our church in its first *Common Prayer Books* affirmed, that, ‘when children are come to that age that

Instructions, &c. for Confirmation. 421

that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin; it is most meet, that *confirmation* be ministered to those that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil. And therefore it is decreed by the church of *England*, that as soon as children are come to a competent age, or the years of discretion; and having learn'd in their mother tongue, the Creed, the Lord's Prayer, the Ten Commandments, and what their Godfathers and Godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the church, ratify and confirm the same, and also promise, that by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto. And indeed I am perswaded, it has been the opinion of the devoutest and wisest christians, that they who refuse in their own persons, to ratify the vow, which was made in their name, renounce in effect all the benefits and advantages to which the contract made by their surities in baptism had entitl'd them.

Seeing then the divine institution, necessity and end of confirmation, the next consideration regards the dispositions which christians ought to bring along with them, in order to a worthy receiving or partaking of the effects of this Holy ordinance.

They must carefully examine themselves whether they are in the faith; and by the rule of God's commandments, they must bewail, lament, confess to God and sincerely repent of their sins, with a full purpose of amendment; they ought to be well instructed in all the sacred mysteries of our faith; and in particular, in what concerns this solemn rite, as to the *effects* and *grace*, which they expect to receive by it.—They ought

to go with their souls full of *faith* and *hope* in God, with a firm confidence, that they, by this means, shall receive the Holy Ghost into their hearts, and be strengthened with a true courage, which will carry them through all difficulties, as to the profession of their faith; and through all duties, which belong to the followers and disciples of Christ crucified; and finally, they ought to prepare themselves for the reception of the Holy Ghost some days beforehand, by extraordinary devotions, and by fasting, almsgiving, and other good works, as opportunity, constitution and ability do permit.

DEVOTIONS

Proper for a person any time before Confirmation.

Directions.

A*FTER the devotions of the day, in the week preceding the time of your confirmation appointed by the Bishop, add the following form.*

EJACULATIONS.

Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

With thee is the well of light: and in thy light shall we see light.

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation say always, the Lord be praised.

O send out thy light and thy truth: that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

Shew the light of thy countenance upon thy servant; and teach me thy statutes.

That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

And

And that I may go unto the altar of God; even unto the God of my joy and gladness: and upon the Harp will I give thanks unto thee, O God, my God.

Directions.

Here say the Lord's Prayer, and then sing or repeat one of the following Hymns.

The VENI CREATOR.

Come holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love.

2 Visit our minds and into us
Thy heavenly grace inspire;

That for all truth and godliness,
We may have true desire.

3 Thou art the very comforter
In all grief and distress:

The heavenly gift of God most high,
Which no tongue can express.

4 The fountain and the living spring
Of joy celestial:

The fire so bright, the love so sweet,
And unction spiritual.

5 Thou in thy gifts art manifold;
Whereby Christ's church doth stand

In faithful hearts writing thy law,
The finger of God's hand.

6 According to thy promise made,
Thou givest speech with grace:

That thro' thy help the praise of God
May sound in every place.

7 O holy Ghost, into our souls
Send down thy heavenly light:

- Inflame our hearts with fervent love,
To serve God day and night.
- 8 Our weakness strengthen and confirm,
Which feeble is and frail:
That neither devil, world, nor flesh
Against us may prevail.
- 9 Our enemies put far from us,
And grant us to obtain:
Peace in our hearts with God and man,
The best and truest gain.
- 10 And grant, O Lord, that thou being
Our leader and our guide:
We may eschew the snares of sin,
And never from thee slide.
- 11 To us such plenty of thy grace
Good Lord, grant, we thee pray,
That thou may'st be our Comforter,
At the last dreadful day.
- 12 Of strife and all dissention, Lord,
do thou dissolve the bands:
Tye fast the knots of peace and love,
Throughout all Christian lands.
- 13 Grant us, O Lord, thro' thee to know
The Father, most of might:
That of his dear beloved Son
We may attain the sight.
- 14 And that with perfect faith also
We may acknowledge thee:
The spirit of them both, alway,
One God in persons three.

The VENI SANCTE SPIRITUS.

Come Holy Spirit, God of might,
The Comforter of all:
Teach us to know thy word aright,
That we may never fall.

Instructions for Confirmation: 423

2 O Holy Ghost, visit our land,
Defend us with thy shield:

Against all sins and wickedness,

Lord, help us win the field.

3 O Lord, preserve our king, and bless

His Council, that they may

Be stedfast in the Gospel of

Our Saviour Christ alway.

4 O Lord, that giv'st thy holy word,

Send preachers plenteously,

That in the same we may accord,

And therein live and die.

5 O holy Spirit, guide aright

The preachers of thy words,

That thou by them may'st cut down sin,

As it were with a sword.

6 Depart not from thy pastors pure,

But aid them in their need

Who break to us the bread of life,

Whereon our souls do feed.

7 Blessed Spirit of truth keep us

In peace and unity;

Keep us from sects and errors all,

And from all heresy.

8 Convert all those that are our foes,

And bring them to thy light,

That they and we may well agree,

And praise thee day and night.

9 True faith in us, O Lord, increase,

And let love so abound,

That man and wife may live in peace,

And all about us round.

10 In our time give thy peace, O Lord,

To nations far and nigh:

And teach them all thy word, that they

May sing to thee, most High.

Dirac:

Directions

Conclude these Hymns with a Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the Beginning, is now, and ever shall be, world without end, Amen. And then with all humility, kneeling upon your knees, say,

The INVOCATION of the BLESSED SPIRIT.

Come O Holy Ghost, who replenisheth the hearts of the faithful, descend into my Soul, and make it the place of thy abode. Remove from me all vicious shame, and inspire me with a Christian courage, strengthen me against all the assaults of self love, the flesh and the world. Make me bold in every duty, and only fear to sin. Let nothing persuade me to contemn or forsake thy law, let the attempts of flattery or terror be equally vain and fruitless upon me; and let me now drink so deeply of the torrent of thy sweetness, that neither chains, nor imprisonment, nor racks may be able to force me from my duty; but that like the blessed Apostles, those true soldiers in Christ, I may evermore rejoice in suffering for the Faith, thro' the same, my Lord and Saviour Jesus Christ. Amen.

A Psalm to implore spiritual Power and Strength, and for Perseverance.

IBow my knees unto thee, O Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; *Epheſians* iii. 14, 15.

That thou wouldest grant me, according to the riches of thy Glory, to be strengthen'd with might, by thy Spirit in the inner Man; *Epheſians* iii. 16.

That Christ may dwell in my heart by faith, that I being rooted and grounded in love, *Epheſians* iii. 17.

May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; *Epheſians* iii. 18.

And

Instructions Sec. for Confirmation. 429

And to know the love of *Christ*, which passeth knowledge: that I may be filled with all the fulness of God. *Ephesians iii. 19.*

Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us. *Ephesians iii. 20.*

Unto him be glory in the church, by *Christ Jesus*, throughout all ages, world without end. *Amen.*

The God of all grace, who hath called us into his eternal glory by *Christ Jesus*, after I have suffered a while, stablish, strengthen, settle me. *1 Peter v. 10.*

Now unto him that is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, now and for ever. *Jude 24, 25.*

Glory be to the Father, &c.

The Prayer.

O God our strength, the giver of all grace and power; 'tis from thy hand alone that we are able to will, or do the least thing that is good before thee. Thou dost enlighten our minds with the saving knowledge of our duty: And thou movest and excitest our wills to the performance of it; and 'tis thou only, that by thy strength and power, art sufficient to confirm us in well-doing: And thy gracious supports of us from falling, under all our weakness, and against the most forceable temptations that beset us, both spiritual and temporal, are a perpetual matter, and subject of our praise and thanksgiving to thee, all the days of our lives: Keep me thy servant, O Lord, by thy continual grace, both preventing, and assisting me; that I may be able to stand, and walk in uprightness of heart and life before thee, all my days: That so my former sins may be done away by thy mercy, and my own true repentance; and I may be able to appear in the day of judgment, and be presented without spot or blame

blame before thee. That I may be partaker of thy happiness, and of that crown of life, which thou hast promised to all those, that continue faithful unto death, by the mouth and assurance of him, who purchas'd life eternal for us, thy blessed Son, our Saviour. Amen.

Directions.

HERE if time will permit you may entertain your soul with a pious meditation on the mystery of the Holy Ghost, and on the gifts and benefits we receive thereby; in which you will be greatly assisted by the meditations on the descent of the Holy Ghost. And then conclude with the following prayer.

A Prayer for the Light and Comforts of God's Holy Spirit.

O God, the Holy Spirit who givest light and life unto the souls of men, visit me thy servant, with thy grace and blessing; and so preserve me under the shadow of thy wing, that I may never be overcome by the world, flesh, or the devil, nor by sins and pollutions grieve thee, the Holy comforter, nor quench thy heavenly illuminations; but may ever cherish thy good motions, comply with thy suggestions, and rejoice in thy consolations. Thou art he, O Lord, that quickenest our drooping hearts; that raiseth us, when we tire and faint in the course of our duty; that givest vigour and force to our prayers, and comfort and support to us under our afflictions. Thou art the fountain and spring of all spiritual life; and whosoever is blessed with thy favourable and gracious presence, has a well of happiness within himself, springing up to everlasting life, and out of his belly shall continually flow rivers of living water. Let me evermore rejoice in thee, O blessed spirit, and then I shall not need to seek to the creatures for my felicity and comfort, and the temptations of pleasure and of this world will not be able to prevail over me. For my soul will be

Instructions, &c. after Confirmation. 429

be satisfied with thy favour, and dwell in the bosom of heavenly bliss, even while I remain a pilgrim here upon earth, till by thy merciful guidance, I be led through this vale of darkness and misery here below, to the eternal fruition of thyself in heaven: and this I beg in the name of Jesus Christ my Lord and saviour. *Amen.*

The BLESSING.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me now and for evermore. *Amen.*

INSTRUCTIONS and DEVOTIONS
AFTER
CONFIRMATION.

INSTRUCTIONS for those that have been confirmed.

Dont depart immediately from church, in a tumultuous manner, as the custom is too common on such occasions. But retire into your pew, or some private corner, for a time, to give thanks for the blessing received by that solemn administration of the spirit. To beg a continuance of this grace, that the Holy Ghost may be truly settled in your heart, that on all occasions, you may be ever sensible of this divine assistance, and to make sincere resolutions of holy living, according to the perfection, that is, according to the spirit of a true and perfect christian. There say

A PSALM of Thanksgiving to God for the Comforts and Communications of his HOLY SPIRIT.

THe Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid? *Psalms xxvii. 1.*

I am

I am like a green olive-tree in the house of God; my trust is in the tender mercy of God for ever. *Pf. lii. 9.*

I will always give thanks unto thee for that thou hast done; and I will hope in thy name, for thy saints like it well. *Pf. lii. 16.*

Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff comfort me. *Pf. xxiii. 4.*

Thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. *Pf. xxiii. 6.*

The Prayer.

O Lord, that causeth light to arise, and shine in darkness; thou visitest our souls with the saving light and health of thy holy spirit, in our passage through this darksome world; whereby thou makest our hearts to rejoice, and our bones to flourish like an herb. Without thy divine comforts our spirits wander through dry places, seeking rest and finding none; for how can we be happy, when divided from thee, the fountain and author of all happiness!

I will for ever thank and bless thee, O Lord, for what I taste and see of thy goodness in my soul, from the inspirations and sweet influences of this blessed spirit; that my faith thereby is enliven'd; my hope rais'd and exalted, and my love to God, and charity to men, more and more enkindled. That I, rejoicing by his consolations, with joy unspeakable and full of glory, the present troubles and afflictions of this world do not fall so heavy on me; nor can the apprehension of future evils cast down my soul, which dwelleth at ease, in thy heavenly peace and comforts; through the grace of thy blessed Son, our Lord *Jesus Christ. Amen.*

DEVOTIONS

CHILDBEARING WOMEN.

The Prayer to be used by a Woman with Child.

MOST just and gracious Lord, by whose gift mankind is increased, and who has decreed that woman shall bring forth her children with sorrow; but that notwithstanding she shall be saved by child-bearing: Grant that in due time I may receive the fruit of my body safe, sound, perfect, without blemish or deformity; and that thro' prayer, faith and patience, I may escape all sudden fears and unadvised thoughts, when I draw near unto hard labour, and be comforted with thy presence when I fall into those terrors, horrors, and pangs that accompany that hour. Preserve me that I perish not, be merciful to me a sinner, shorten my pains or lengthen my patience, that thro' a full trust in thy mercy and goodness, I may forget the anguish of my soul, for joy that a child is born into the world; beseeching thee, if it be thy good pleasure, to protect me, and give a gracious deliverance when the time of my travail shall come. Make me a joyful mother; bless my tender babe, and receive it into thy holy covenant. Give me wisdom and ability to bring it up to thy faith and fear, till it be born again unto an heavenly life, thro' Jesus Christ our only Saviour, who liveth and reigneth with thee, world without end. *Amen.*

The Prayer to be used by a Woman in Travail.

O Thou judge of the world, and preserver of mankind, I acknowledge the sin of our first parents, and we justly bring forth in pain for it; I also confess my own transgressions, and flee unto thee for pardon and forgiveness; have mercy on me, O Lord, have mercy

on me, and suffer not the pangs of everlasting death to seize upon me. O remember not the sin and wickedness of Adam, but the sufferings and attonement of Jesus Christ, and his unspotted conception, and his holy birth and life, and by the bitter passion, agony and death of thy holy child Jesus, deliver me, dear father, in this my extremity; and grant that the pains of my travail may end in the joys of a blessed birth, that may live to be the comfort of my soul, and be made an heir of thy everlasting kingdom. *Amen.*

The Midwife's Prayer before Deliverance.

O God it is thro' thy gift and goodness that I presume to be an instrument in thy hand for an help and comfort in the great pain and peril of childbirth: Grant that I always may be ready and able to answer thy appointment, that I may not presume too much on my own strength and knowledge, but always seek thy assistance and blessing at all times that I am called to this my duty and office; so that I may neither be timorous nor violent, but strong in faith, modest in my behaviour, tender towards thy servant, and patiently assisting the work of nature: and more particularly I beseech thee, O Lord, for this thy servant. Oh! give her strength to bring forth the fruit of her womb: Support her spirits thro' all her pains. Bless us all that assist her: and relieve her pangs with the timely and joyful gift of a living child. Grant this, O father of all mercies, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

A Prayer to be used by the Standers by, when the Woman is in Travail.

O Father of mercies, and God of all comfort, our only help in time of need; we flee to thee for succour in behalf of this thy servant, who now expects thy mercy, in this her great distress; may it please thee, O Lord, to give ease, by being her speedy deliverer.

As thou hast made her conceive, and hast now brought to the birth; so give her strength also to bring forth.

Support

Support her spirit in her labour; bless the endeavours of those who are to assist her; preserve that infants life which struggles in her womb to be delivered, and let us see the work of thy hands, to all our joy and comfort.

O blessed Jesu, who thy self was born of a woman, make haste to help her; be with her in her agonies; enable her patiently to bear her pain, and humbly to depend on thy goodness, for safety and salvation; and if it seem good to thee, shorten her labour, and make her the joyful mother of a child, to succeed in our place, to love and serve thee, the Saviour of men. *Amen.*

Lord, bear our prayers, and let our cry come unto thee.

Arise, and help her, and deliver her, for thy Mercies sake.

O Saviour of the world, who by thy cross and passion hast redeemed us, save her and help her, we humbly beseech thee, O Lord.

A Thanksgiving to be us'd by those present after her Deliverance.

WE thank thee, O father of heaven and earth, for thy long continued goodness to us thy creatures, who are unworthy of the least of thy favours. In thee we live, move, and have our being. Blessed be thy name, O Lord, who forgivest all our iniquities, and healest all our diseases; who redeemest our life from destruction, and crownest us with loving kindness and tender mercies. More particularly we thank thee, that thou hast heard the humble supplications of this thy servant, to whom thou hast granted a gracious deliverance; and turned her sorrow and heaviness into joy and gladness. We thank thee, that thou hast sent her seasonable helps, and blessed their endeavours for the preservation of her and the fruit of her womb; and that thou likewise vouchsafest her all needful things for her refreshment in this weak condition wherein she

lies; waiting upon thee for the perfecting of thy mercies towards her.

Accept, we beseech thee, of our hearty praise and thanksgiving, for all these thy mercies bestow'd upon her; and if thou see'st fit, grant her health and strength, that she may live to return thee her most hearty thanks, and do good in the generation wherein she is placed. O that a lively remembrance of this and all other thy favours, may so thoroughly affect our hearts, that we may be mov'd thereby to fear thee all our days, and to love thee, and to put our trust in thee; and with quiet and resign'd minds, cast all our cares on thee, in a constant and chearful obedience to all thy holy commands.

Endow this thy servant with all holy thoughts of her duty to thee, that she may never forget thy gracious kindness towards her; refresh her spirit while she lieth on this bed of weakness; fill her mind with a sense of thy wonderful love in Christ Jesus; who was pleased to be born of a woman, and to become like one of us; that we might be assured of thy care over us in every condition, and be made thy children, and at last the heirs of everlasting life: And when she hath recover'd her former strength, make her to feel this love still more powerful in her heart; exciting her to serve thee carefully in all righteousness, sobriety, modesty, devotion, and readiness to assist others, especially the poor and needy, in the same distress wherein she hath been her self.

We commend likewise this little one which thou hast blessed us withal, unto thy tender care and fatherly love; beseeching thee, that it may live to be dedicated unto thee, and to be instructed in the knowledge of thee; and to praise thee, as we now do, for bringing it into the world; and for making it a partaker likewise of thy grace, in Christ Jesus.

Or, if it shall seem good to thee, to let either of them fall into any farther danger, enable her to endure it with patient submission to thee, trusting even in death
itself,

itself, in thy good providence, and in thy precious promises, who never failest those that faithfully seek thee.

Hear us, O father of mercies, and pardon our offences, pity our infirmities; make us more thankful for what we have receiv'd, and more fit for thy tender mercies, either in this life, or in the next, thro' the infinite love declared to us in Christ Jesus; in whose holy words we conclude our prayers, saying, as he himself hath taught us. *Our Father, &c.*

A Thanksgiving to be used by the Person herself, when she is is able after Child-bearing.

O Almighty God, I give thee humble thanks for that thou hast vouchsafed to give me a child according to mine own likeness, and to deliver me from the great pain and peril of child-birth: Grant, I beseech thee, most merciful father, that I may have grace sufficient for me to bring it up in thy faith, and in the ways of thy commandments; and that through the help of both, I and my child may faithfully live and walk according to thy will in this life present, and also may be partakers of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

INSTRUCTIONS

FOR

CHURCHING of WOMEN.

THE custom of *Churching* women retain'd in the church of *England* is founded upon the example of the virgin *Mary*; who, tho' she was rather sanctified than defiled by the birth of our Saviour, and so did not need a purification from any uncleanness, whether legal or moral, wisely and humbly submitted to the rite of *Purification*, enjoyn'd in the 12th chapter of *Levit.* to teach us notwithstanding the ceremonial part of this

law was to be abrogated, which consisted in some particulars relating to the uncleanness of the woman, in the set number of the days she was to abstain from the tabernacle, and in the sacrifices she was to offer, at the time she came abroad; yet the moral duty contained under it; the open and solemn acknowledgment of God's goodness in delivering the mother, and increasing the number of mankind, is a duty that will oblig^e to the end of the world: And therefore, tho' the mother be no longer obliged to offer the material sacrifices of the law; she is strictly bound to offer the evangelical sacrifices of praise and thanksgiving. She is still publickly to acknowledge the blessing vouchsafed her, and to profess her sense of the new obligation her safe delivery has laid her under to obedience, and a holy life. A practice so universal and ancient, that the beginning of it can hardly any where be found.

As to the time when the woman is called upon to perform this duty, it has not been always, nor in all places uniform. The Greek church limits it to the *fortieth day*, and the *office* on that occasion is stiled by them; *The prayers for a woman forty days after child-bearing*. But in the *Western church* the time was never strictly determined; neither does the church of *England* pretend to limit the precise day when the women shall be churched; but only supposes she will come *at the usual time after her delivery*: which *usual time* is now about twenty eight days or four weeks; and if she be not able to come so soon, which is often the case, she is allowed to stay a longer time; the church not expecting her to return thanks for a blessing before it is received; it only requires that when her strength will permit her to do it, she *shall come into the church*, to give the honour to God, whose marvellous works in the formation of the child, and the preservation of the woman, ought publickly to be acknowledged, that so others may learn to put their trust in him: that the whole congregation may have a fit opportunity to praise God for the too
much

much forgotten mercy of their own birth: and finally, that the woman may in the same place, publish the mercy now vouchsafed her, of being restored to that happy privilege of worshipping God in the congregation of his saints.

On this occasion the *Eastern* church obliges the mother, if the child be alive, to bring it along with her, and present it to God, on her churching day; which is a pious injunction and full of edification. But as this custom has never prevailed in the *Western* part of the world, our church only directs her to come *decently apparelled*, and to *kneel down in some convenient place*, as the custom of the parish shall direct, where she ought to repeat the psalm of thanksgiving, with as *audible a voice* after the minister, as she doth the confession, Lord's prayer, and the belief; for, the psalm is properly applicable to her alone: So that the minister reads it not on his own account, but only to instruct and lead the woman, by going before her, and as it were, putting into her mouth what words she must say.

The office being devoutly performed; the woman that is come to return thanks must offer the accustomed offering; which is some small token of gratitude, according to each one's ability, to the minister, who performs the office; not under the notion of a fee or reward, but of something set apart, as a tribute or acknowledgment due to God. We see under the law, that every woman who came to be purified after child-bearing, was required to bring something that put her to an expence: even the poorest among them was not excused, but obliged to do something, tho' it were but small. So that, tho' neither the kind, nor the value of the expence is now prescribed; yet certainly the expence itself should not covetously be saved. A woman who goes to church on such an occasion with any sense of gratitude, should scorn to offer of that which cost nothing; or indeed with what truth can she say, 'I will

F f 3

pay my *vows* now in the presence of all thy people; if at the same time she designs no *voluntary offering*, which is always imply'd in the word *vows*. But besides this accustomed offering to the minister, the woman is directed, if opportunity serves, to *receive the holy communion*, to offer up her self therein, a reasonable, holy, and lively sacrifice unto God.

Directions.

A*FTER the office of Churching is finished by the minister, and you have presented the usual offering: Let the woman kneel down or stand devoutly and say the following sentences.*

EJACULATIONS after CHURCHING.

P*RAISE the Lord, O my soul! and all that is within me praise his holy name.*

Who so offereth him thanks and praise, he honoureth him; and to him that ordereth his conversation a-right, will he shew the salvation of God.

The Lord that made heaven and earth, give me blessing out of Sion.

Thou art my God; and I will thank thee, thou art my God, and I will praise thee.

I will give thanks unto the Lord, according to his loving kindness; and I will praise the name of the Lord most high.

O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.

Let the free will offerings of my mouth please thee, O Lord; and teach me thy Judgments.

Praise the Lord, O my soul; while I live will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

Glory be to the father, &c.

As it was in the beginning, &c.

the

THE
PRACTICE of PIETY,
IN
TIME of SICKNESS.

INSTRUCTIONS and DEVOTIONS at the Beginning of
a Sickness.

WHEN a person is seized with *sickness*, it ought to be his chief concern to consider the state of his soul, and resolve upon using all the means proper for making his peace with God, and putting himself in that condition, that if Almighty God shall please to call him out of this world, he may not be found unprepared. No delays ought to be admitted in this affair; because to prepare for dying well, is a great work: they, who have lived well, have made the surest preparation for it; and yet even they will find enough to do in the time of their sickness, in fitting their souls for this last passage. How much more then will they have upon their hands, who, in their lives, have forsaken God, and been wanting to many Christian duties?

As for such, who have thus lived in sin, and on their death-bed, seem to return to God, and ask for mercy, I must say, their case is very dangerous, if not desperate: I can promise nothing to such late endeavours, which are very seldom sincere. However, since none ought to despair; I wish all sorts would make the best use of their sickness, which is always to be construed, a call from heaven to prepare for eternity: those who have lived best, will certainly go on with greater confidence in God; and as for the others, Who knows but God may shew mercy to them?

Then let the sick person, whilst he sends for the physician, or such as may take care of his health, remember to call for his *spiritual physician* too, who may help to put his soul in a good state. Let him engage his best friends to discover to him the danger of his distemper, as soon as they apprehend any; and desire them *not to flatter* him with the hopes of recovery; when in reality there appears none; that so he may dispose his soul for what God has appointed for him, and not be surprized with sudden and unexpected death. For, it is most certainly a very unfriendly part, to delude a sick person with false hopes, and out of a mistaken tenderness for the repose of his body, to take out of his hands the opportunity, never more to be recovered, of preparing his soul to appear before his Lord. This is a sort of friendship very barbarous and cruel, whilst for the preserving a short peace, is ventured the loss of that which is eternal. And yet nothing is more common, nor more eagerly enjoined by the friends of dying persons.

If he has not his *will* already made (as in prudence he ought) let him be careful in the beginning of his sickness, to call for such experienced persons as may help him to make it: that, having settled all temporal affairs, he may wholly apply his thoughts afterwards, without any disturbance, to the care of his soul. This is the affair, in which many, otherwise good, people, are very much averse; neglecting to make their wills in time of health, as if they were afraid to think of dying, and then putting it off still in time of sickness; so that, as it too often happens, they either die without a will, or else make it in such disorder, that they entail on their friends and relations lasting contentions and endless expences; which might have been prevented by their timely care; which will most certainly be severely laid to the charge of those, who by their affected neglect, have given occasion to these disorders and family contentions.

If he be in debt, or has any *restitution* to make, let him take care for the satisfying these obligations, to the best of his power.

Let

Let him be mindful to forgive all those who have any ways injured him: and beg pardon of as many as he has wronged, either in word or deed.

If the distemper be dangerous, let him admit but few visits, since the discourses of most people are only so many distractions, and help to bring the world into one, who is going out of it.

And it being certain, that a soul without a true faith in God, without hope and confidence in his goodness, without charity, without a sincere repentance, without resignation, patience, &c. is very unfit to be presented before the judgment-seat: it is absolutely necessary in time of sickness, care should be taken to establish a soul in these virtues: that so, being purified from all sin, it may be found clothed in its wedding-garments, and thus enter into eternity. A good director and pious books will be helpful for this end; but for such as are not better provided, I have here set down a short collection of devotions, by which it may be in the power of any charitable friend, to assist his neighbour, for the doing this great work, which, being once well done, will be an everlasting blessing.

DEVOTIONS in Time of SICKNESS.

A Prayer on sending for the Physician.

O Most gracious Lord God, on whom is all my dependence, and of whose abundant mercy it is, that I am now in the land of the living, though, at present, in a weak and languishing condition; succour and relieve me, for thy mercy's sake. I am desirous to make use of such means as thou hast appointed in order to a recovery; that I may not seem to slight that life, which thou hast condescended to bestow upon me, and hitherto to continue to me. And, forasmuch, as thou hast ordained the physician for the benefit of those, who languish under any bodily distemper, I have resolved to try his skill, in order to a cure. But my chief hope is in thee. O be thou my helper! for, without thee, vain is the help of man. Direct thy servant to what may

may be proper for me; and let thy blessing accompany his prescriptions, and success unto them. All the most efficacious methods of cure are nothing of themselves; nor can work farther than thou impowrest them: to thee, therefore, I address myself for thy concurrence with them; it is but for thee to speak the word, and thy servant shall be healed: O may it please thee to issue out thy command; and it shall not be in vain that I am about to use the means that shall be directed: but never permit me to put my trust in whatsoever medicine, but only in thy blessing; without which all inferior assistances will be found of no advantage: thou art the great physician, that alone canst effectually remove all my maladies; and all other helps are but instruments in thy hands, that work according to thy good pleasure: be thou with me, to guide and assist, to bless and prosper them, to thine own glory, and to the welfare of thine unworthy servant, who here most humbly sues to thee for pity, through Jesus Christ our Lord. *Amen.*

EJACULATIONS.

O Lord! rebuke me not in thy indignation: neither chasten me in thy heavy displeasure.

Have mercy upon me, O Lord! for I am weak; O Lord, heal me, for my bones are vexed.

My soul also is sore troubled; but, Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul; O save me for thy mercy's sake!

Preserve me, O God! for, in thee do I put my trust.

O do well unto thy servant, that I may live and keep thy word.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

Almighty God, Father of the spirits of all flesh, whose never failing providence ordereth all things both in
heaven

Heaven and earth! I desire with the profoundest humility and reverence, to prostrate both soul and body before thee. I acknowledge it thy bounty, that I ever was at all; and adore thy mercy and long-suffering for preserving me hitherto, in the land of the living; the many days of my health and comfort were thy gift; and the recoveries from former sicknesses, as well as the prevention of those diseases I never felt, are owing to thee alone. Man, I know, doth not live by bread and care, nor is relieved by medicine only; but by the word and blessing, which proceedeth out of the mouth of God. Grant me, I beseech thee, a strong and due sense of my entire dependance upon thee, and grace to improve under, and behave myself in conformity to that persuasion: that, whether the means used for my ease and relief succeed, I may ascribe all the glory and thanks to thee alone: or, whether thou thinkest fit to deny them their intended effects, I may humble myself under thy mighty hand, and remember that thou, Lord, has done it. Inspire me, I beseech thee, with that true and heavenly wisdom, which may help me to discern aright the reasons, and enable me to answer the ends of thy correction, and all other thy dealings towards me; that I may, in all conditions, submit myself entirely to thy good pleasure, and glorify God in the day of visitation. So shall this weakness of my body, tend to the strengthening of my virtues, and the health of my soul; through the merits of him, who redeemed them both, at the price of his own blood, even thy son, my ever-blessed Lord and Saviour Jesus Christ. *Amen.*

Our Father, &c.

The P S A L M.

HEAR my prayer, O Lord, let my crying come unto thee!

Hide not thy face from me, in the time of my trouble: incline thine ear unto me, when I call; O hear me, and that right soon.

My

My heart is smitten down, and withered like grass: so that I forget to eat my bread.

And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

Take thy plague away from me: I am even conformed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin; thou makest his beauty to consume away: like as it were a moth fretting a garment: every man, therefore, is but vanity.

O deliver me! for, I am helpless and poor: and my heart is wounded within me.

Hear my prayer, O Lord! and with thine ears consider my calling; hold not thy peace at my tears.

O spare me a little, that I may recover my strength; before I go hence, and am no more seen.

Have mercy upon me, O Lord! for, I am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body.

My strength faileth me, because of mine iniquity: and my bones are consumed.

Put me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy hand presseth me sore.

For, there is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sin.

I said, Lord, be merciful unto me! heal my soul! for I have sinned against thee.

The Lord comfort me, when I lie upon my bed: make thou all my bed in my sickness.

Be thou merciful unto me, O Lord! raise thou me up again, and I will praise thee.

And when I am in my health, thou upholdest me, and shalt set me before thy face for ever.

Blessed be the Lord God of Israel, world without end.

Glory be to the Father, &c.

As it was in the beginning, &c.

MEDI-

MEDITATIONS

On the ADVANTAGES of SICKNESS.

I. IN sickness, the soul begins to dress herself for immortality; and, first, she unties the strings of vanity, that made her upper garment cleave to the world, and sit uneasy. She puts off the light and fantastick summer robe of lust and wanton appetite: and as soon as that lascivious girdle is thrown away, then the reins chasten us, and give us warning in the night; then we divide the hours of the night with the intervals of prayer, and number the minutes with our penitential groans; then the flesh sits uneasy, and dwells in sorrow; and then the spirit feels itself at ease, freed from the petulant solicitations of those passions, which, in health, were busy and restless, as atoms in the sun, always dancing and always busy, and never sitting down till a sad night of grief and uneasiness draws the veil, and lets them die alone in secret dishonour.

II. After this the soul, by the help of sickness, knocks off the fetters of pride, and vainer complacencies. Then the spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy. Then she lays aside all her remembrance of applauses, and all her ignorant confidences: now she takes no pleasure in any thing but only to know Christ Jesus, and him crucified; to know him plainly, and with much heartiness and simplicity. Then our understanding and our bodies peeping through their own breaches, see their shame, and their dishonour, their dangerous follies, and their huge deceptions.

III. As the soul is still undressing, she, in the next place, takes off the roughness of her great and little angers and animosities, and receives the oil of meekness and smooth forgiveness; fair interpretations, and gentle answers; designs of reconciliation, and christian atonement in their places. We may reckon sickness amongst good things, as we reckon rhubarb, and aloes, and child-birth, and labour, and obedience, and discipline: all which are unpleasant,

pleasant, and yet safe, they are troubles in order to blessings; or they are securities from danger, or the hard choice of a less and more tolerable evil. Sickness is in some sense eligible, because it is the opportunity, and the proper scene of exercising some virtues: it is that conflict in which men are tried for a crown. No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; for, God loves to see us struggling with a disease, and resisting the devil, and contesting against the weakness of nature, and against hope, believing in hope, resigning ourselves to God's will; praying him to chuse for us, and dying in all things, but faith, and its blessed consequents. God loves that his strength should be seen in our weakness, and our danger likewise hath some degrees of eligibility, at least by an after choice; because to all persons which are within the possibilities and state of pardon, it becomes a great instrument of pardon of sins; for, as God seldom rewards here, and hereafter too, so it is not very often that he punishes in both states; but in the midst of judgment, God remembers mercy, and makes the rod to be medicinal; and like the rod of God in the hand of Aaron, to shoot forth buds, and leaves, and almonds; hopes and mercies, and eternal recompences, in the day of restitution.

IV. If we judge ourselves, we shall not be condemned of the Lord: that is, if we judge ourselves worthy of the sickness: if we acknowledge and confess God's justice in smiting us, if we take the rod of God in our own hands, and are willing to imprint it in the flesh, we are workers together with God in the infliction; and then the sickness beginning, and being managed in the virtue of repentance, and patience, and resignation, and charity, will end in peace and pardon, and justification, and conignation to glory. But there is nothing can make sickness in any sense eligible, or in many senses tolerable, but only the grace of God: that only turns sickness into easiness and felicity, which also turns it into virtue. Sickness

may

may begin a repentance, if God continues life, and if we co-operate with the divine Grace: or, sickness may help to alleviate the wrath of God, and to facilitate the pardon; if all the other parts of this duty be performed in our healthful state. 1st. It invites to it. 2d. It makes it to appear necessary. 3d. It takes off the fancies from vanity. 4th. It raiseth the spirit of devotion. 5th. It cures hypocrisy. 6th. It tames the fumes of pride. 7th. It is the school of patience. 8th. And, by taking us out of the brisker relishes of the world, it makes us with more gusto taste the things of the spirit; when God fits so the circumstances of the sickness, as to consist with acts of reason, consideration, choice, and a present and a reflecting mind; which then God sends when he means that the sickness of the body should be the cure of the soul.

V. But let no man rely upon it, as by a design to trust the beginning, the progress, and the consummation of our piety to a death bed. It is but a miserable remedy to be beholden to a sickness for our health. They that would have sickness become a clear and entire blessing must lead holy lives, and judge themselves with an early sentence, and so order the affairs of their souls, that in the usual method of God saving us, there may be nothing left to be done; but that such virtues should be exercised, which God intends to crown, and only waits for their desolation and his sentence; then there is no fear but they will breath forth their spirits with the accents of a conqueror; and their sickness and death shall only make the mercy and virtue more illustrious. But woe be to the man, that hath lost patience! for, what will he do, when the Lord shall visit him?

A Prayer for Recovery or Time to Repent.

O Merciful God, without whose particular direction and providence, nothing happens to us in life or death; thou sendest health and sickness to us, as thou knowest it best for us; and for the prosperity and welfare of our spiritual state: thou castest us upon the bed

of sickness in this manner.

of sickness, that thou mayest abate our too eager relish of the pleasures of this world, and hide vanity from our eyes: and so thou drawest the curtain between the world and our souls: and there in secret thou dost reprove and admonish us, when we are not able to fly from thy presence; in the cool of the day, when our passions are low and quiet, and our thoughts more sober and recollected; and shewest us, wherein we have exceeded and transgressed against thy holy laws. Grant, O Lord, that this chastisement of thy hand, which I now lie under, may have the good effect upon me, intended by thy mercy, that I may plainly discern the gracious ends of thy providence in striking me, and comply with them by good purposes and resolutions; that I may hear the rod, and who hath appointed it. And that I may be able to shew forth the sincerity of amendment, raise thou me up again, if it be thy gracious will; for thou art able to do it. Thou bringest to the gates of death and ledest back: thou woundest, and thy hands make whole: O then in thy mercy, suffer not this sickness of mine to be unto death; but, if thou hast appointed that it shall be so, give me grace only to improve the short time I have yet to live, to the best purposes for my souls health, and take me not away, I beseech thee, till I am in a due preparation of mind, in a holy disposition of soul, having repented sincerely of all my sins, and renounced the vanities and follies of this sinful world. And then, O Lord, take me in thine own time to thy mercy, and let thy servant depart in peace, according to thy will: that my eyes may see thy salvation which thou hast prepared for all thy servants, through our Saviour Jesus Christ. Amen.

A Prayer for Resignation.

A Almighty God, under the burden of my pains, I desire not only in silence to suffer what thou hast ordained; but in my heart and will be truly reconciled, and consenting to it, and to see thy love and my own benefit evidently in this visitation.

In

In all that doth or shall befall me, thy will be done, because thou art my father, and nothing comes from thee but what is very agreeable to that, and every other name of tenderness and compassion.

Thy will be done, because I am well assured, that to refer all my affairs to thy choice, is the best way I can take care of my self. I renounce my own will, which is blind and foolish, and refer my self to the guidance of thine, which cannot err, and always intends the real welfare of thy creatures. I heartily submit to thy pleasure; for it is always a good pleasure. I wait thy appointed time; for it is always the best time. I know not what to desire my self; but my safety is, that I am in thy hands: that there I desire to continue, and have thy love, and thy wisdom to chuse my portion.

Under my weakness [*pain, sorrow*] I pour out my complaints before thee; as thou, who knowest whereof we are made, allowest me to do; but amidst all my cravings, I desire above all things, that my will may be constantly resigned to thine: when I desire ease, it is with submission; I would by no means prescribe to thy wisdom, or seem to question thy loving kindness.

For I, trust, holy father, to thy indulgent care, and sure promises, of proportioning my troubles to my weakness; of giving me all needful supports under them; and of turning all to my comfort and advantage in thy due time. I humbly leave it to thy goodness to advantage me by such ways, not as I fancy, but as thy infinite wisdom seeth best for me, through Jesus Christ our Lord. *Amen.*

A Prayer for godly Sorrow and Trust in God in time of Sickness.

O Most glorious God, terrible in thy judgments, and wonderful in all thy dealings towards the children of men; possess my soul, I beseech thee, with awful and becoming apprehensions of thy majesty. Give me a serious and deep sense and sorrow, for ever having hard-

ened my heart, from thy fear, and provoked that vengeance, which can in a moment consume me. Lord, convince me whom I ought to dread; and let me never, for the gratifying a sinful inclination, any more forget my maker, and incur the displeasure of him who is able to cast both soul and body into hell: and I implore thy grace, that this consideration of thy power may be an effectual check upon all my unruly appetites; so, I beseech thee, let it be my stay and support in all dangers and distresses: That, forsaking the broken reeds of worldly succour, I may put my whole trust in thy mercy; and evermore serving thee in holiness and pureness of living, may, even in death itself, be more than conqueror: even in that joyful day, when all enemies shall be destroyed; when thy children shall come forth from the dark chambers of the grave, and shine like sons in the kingdom of thee, their father. Grant this, O thou rock of my confidence, for thy dear son Jesus Christ his sake. *Amen.*

A Prayer for Trust, against Tormenting Fears, Despondency, and finding Fault; for Deliverance, and recommending our family to God's Care.

Almighty God, under all my weakness, and the uncertain prospect of what shall befall myself and family, I trust intirely to thee, who hast goodness to pity, and power to deliver. I trust in thee, who so often has been my refuge in trouble; who invitest me to cast all my cares upon thee, fully confident thou wilt chuse for me and my friends, and deal out my sorrows with tenderness, and turn them all to my greater benefit.

O grant then that I be not disquieted with the fears of those evils, that without thy leave cannot happen unto me: not troubled at the helplessness of those I am to leave behind me, since they are become thy wards: nor frightened with pain or danger, which act by thy permission: nor terrified, though I walk in the shadow of death,

death, becauſe thou art the God of the living, and all things live unto thee.

Truſting in thy ſtrength, let me not ſink under my burden by faintneſs of ſpirit: thou haſt promiſed to lay no more on me than thou wilt enable me to bear; thy ſon is touched with the ſenſe of thoſe infirmities he bore himſelf; and therefore I may humbly expect that my infliction will be taken off, when it has wrought thy gracious purpoſes, and ſerved my neceſſities: give me grace, O father, to ſet my ſelf reſolutely to bear them the beſt I can; always firmly believing thy ſtrength will be manifeſt in my weakneſs.

O may I never tax thy juſtice or thy mercy in my ſufferings; never ſuſpect unkindneſs or unſuitneſs in what thou ordaineſt for me; but when thy adminiſtrations are hardeſt to be accounted for, give me nevertheleſs to think well of them, as of the iſſues of infinite goodneſs.

O Lord, I truſt thou wilt at leaſt be gracious unto thy ſervant, in turning away the evil thou haſt ſent upon me. Thou art a God of pity, and takeſt no delight in the pains which our ſins make neceſſary; thou haſt promiſed in the day of trouble, to deliver thoſe that call upon thee, that they may glorify thy name. And now, O Lord my God, be thy word verified unto thine afflicted, and let me not be aſhamed, or diſappointed of my hope, that others may ſee it, and learn thereby to praiſe thy mercy in my deliverance.

But if thou ſeeſt fit to call me home to thy ſelf, give all thoſe who under thy providence depend upon me, grace to betake themſelves unto thee; for unto thee, O God of mercy and truth, I commit them. Thou art the father of the fatherleſs, and an advocate to the widow; and therefore, my heart is intirely at eaſe, to have them lodged in thy hand, which maketh proviſion for all things. Taught by experience, I aſk no greater bleſſing than thy favour for their inheritance; to which end enable them evermore to delight in thee, and place their truſt in thy mercy. O that thy will and honour

may be their chiefest care, that so their welfare and necessities be some part of thine. Keep them, I beseech thee, from the commission of all that may cry louder against them; and in their destitute circumstances do for them: train them up in thy fear, and bring them safe at last to the joys of thy kingdom, for Jesus Christ his sake. *Amen.*

A Prayer for Patience.

MOST merciful and gracious father, who in thy redemption of lost mankind, by the passion of thy most holy son, hast established a covenant of sufferings; I bless, and magnify thy name, that thou hast adopted me into the inheritance of thy son. The cross indeed falls heavy, and sits uneasy upon me, my spirit is willing, but my flesh is weak; give me a heart I humbly beseech thee, to rejoice in this thy dispensation. I know, and am perswaded that thou art then as gracious, when thou smitest for trial and amendment, as when thou relievest our bodies in compliance with our infirmity. Grant then, O God of patience and consolation! that I may act as one under the influence of this perswasion, and may not at the last fall for pain, as I many times have by pleasure; let me never charge thee foolishly, or weaken the hands of those that minister to my necessities, by the murmurs of an uneasy spirit. Grant this thro' the merits and intercession of our merciful high priest, who tasted death once, and for ever intercedes for me and all mankind, Jesus Christ our Saviour. *Amen.*

A Prayer to be said when the Sick Person takes Physick.

O Most blessed and eternal Jesus, thou who art the great physician of our souls, and the sun of righteousness arising with healing in thy wings, to thee is given, by thy heavenly father, the government of all the world, and thou disposest every great and little accident

to thy father's honour, and to the good and comfort of them that love and serve thee; be pleased to bless the ministry of thy servant, in order to my ease and health; direct his judgment; prosper the medicines, and dispose the chances of my sickness fortunately, that I may feel the blessing and loving kindness of the Lord in the ease of my pain, and the restitution of my health; and that I being restored to the society of the living, and to thy solemn assemblies, may praise thee, and thy goodness secretly among the faithful, and in the congregation of thy redeemed ones, here in the outward courts of the Lord, and hereafter in thy eternal temple for ever and ever. *Amen*

INSTRUCTIONS when SICKNESS grows Dangerous.

LET the sick man set his house in order before he die; state his cases of conscience; reconcile the differences of his family if there be any; re-unite brethren; cause right understandings; and remove jealousies; give good council for the future conduct of their persons and estates; and if possible, as much as lieth in him, let him charm them into religion by the authority and advantages of a dying person; because the last words of a dying man are like the tooth of a wounded lion, making a deeper impression in the agony, than in the most vigorous strength. Let him make his will with great justice and piety, so that the right heirs be not defrauded for collateral respects, fancies or indirect fondnesses; but the inheritances descend in their legal and due channel. And in those things where we have liberty, let us take the opportunity of doing virtuously, that is, of considering how God may be best served by our legacies, in which we are principally to regard the necessities of our nearest kindred, or relations, servants, and friends.

Let the will or testament be made with ingenuity, openness, and plain expression, that he may not entail a law suit upon his posterity and relatives, and make them lose their charity, or entangle their estates, or make

them poorer by the gift. He hath done me no charity, but dies in my debt, that makes me live for a legacy. You must not injure wife or children, or relations; nor defraud your creditors; for if your last act be unjust, you can never repent of it; and then what a fearful doom is to be expected, I dread to say.

And now especially are you to shew mercy, since you desire mercy of God. Let this excite your charity to others that are in misery and distress; for if alms do not deliver from death; if the Lord doth not preserve the merciful, and keep him alive, yet he will strengthen him upon the bed of languishing. Why then do men search for remote heirs, and aim at the ambition of raising a family for two or three generations, and not rather build hospitals for the aged, or schools for the instruction of poor children, or some lasting monument of charity? but this should not be done out of vain-glory; but sincerely, out of love to God. We allow no popish merit to alms, and pretend not to purchase heaven with them; yet we know what blessings are promised to charity, which surely ought to be exercised at all times; but more especially when men are going out of the world.

Send for your spiritual guide; open to him the state of your soul, so far, that he may be enabled to acquaint you what measures must be taken; and tho' a private friend may advise and pray privately for you, and with you in your sickness, yet you cannot have so much comfort from his prayer, as from those of a Minister; because he is the very person God has chosen. His learning will direct, and his fatherly compassion make it a delight to instruct you what must be done, to have your pardon seal'd for all your sins. Do this before your intellectuals are clouded, and your disease prevails too far. Be not silly, as the great part of people are, who look on the minister, in the time of sickness, as the certain forerunner of death: 'tis the fault of thousands, who defer it till the last: and when 'tis to little or no purpose,

pose, the pastor is called in a hurry, and a few prayers are said over the sick; and God only knows what becomes of his soul.

Alas! to prepare a man for his change is no easy task; the clergyman must assist, advise and direct; he must reprove, rebuke and exhort; at last, he must give absolution, and the sacrament of the body and blood of our Lord. The Lord's supper was esteem'd a necessary comfort for christians near their departure in the primitive church; it was carefully administred to the sick: it seals, to the worthy, the remission of sins, and supports them against the terrors of death. Be prepared for this sacrament in good time, before your disease hath brought you too low; 'tis a sad stupidity to defer this high duty till the death bed reminds us of it; but it is better to begin with this sacrament in the last hour, than to die without ever receiving it at all, as too many do. If you cannot procure a grave divine to comfort you in this agony, use the *office for the sick* in the common PRAYER BOOK; and add to it such other prayers and instructions as are contained in this book suitable to your circumstances; that the soul being cleared of all defilements, it may go out of the body full of hope and joy.

A Prayer for Ease when Sickness grows very Painful.

LORD, look upon mine adversity and misery, which call aloud to thee for ease: O most gracious God, my pains are extreme; have pity on me, and lighten them; in thine anger, remember mercy, and consider my feebleness and frailty. I have waited for thy relief; O father, give me the comforts of it: O shew me thy mercy, and that soon, for my need thereof is great; send me seasonable help and strength at present, and everlasting rest with thee in the end, through Jesus Christ our Lord. *Amen.*

A Prayer on the Abatement of Pain.

Blessed be thy mercy, O my God, which pitieth me in my misery; as a father pitieth his children in the extremity

extremity of their pain, to hast thou pitied me: Lord, my soul shall love thee, and sing of thy mercy; and, in my distress, I will always trust in thee, and not be afraid; for thou art our strength, whilst we suffer, and our merciful deliverer when we can endure no more. To thee be glory, through Jesus Christ our Lord. *Amen.*

A Prayer on Want of Sleep.

O Righteous Lord, thou holdest mine eyes waking, and in the night season I take no rest. I seek sleep to ease my pains, and to recruit my spirits, but I find it not: but, O merciful God, let it not always fly away from me: let my wearied eyes, at length, lay hold of it, and make sleep sweet unto me. Consider my weariness, which calls aloud for rest; and my weakness, which greatly needs refreshment; while thou keepst me awake, let me commune with my own heart, and search out my spirit; let me remember thee on my bed, and meditate on thee in the night watches; let the consideration of thy tender mercies be my comfort, till thy goodness sees fit to give sleep to my eyes, and refreshment to my sorrows, through my dearest Lord and Saviour Jesus Christ. *Amen.*

A Prayer when the Minister is sent for, to visit the Sick Person.

Almighty and most merciful father, who, of thy divine providence, hast appointed an order of men to officiate in thy name, and not only as thine ambassadors to call upon, and intreat mankind to repent, and be reconciled to thee, but moreover to make known thy word and will to them, to administer thy holy sacraments, to be advocates to them for them, and to perform all those offices which are necessary for building them up in their most holy faith; bless the endeavours and assistance of him, to whom I have now sent to give notice of my sickness; for all his kind offices must inevitably prove of no service, if not accompanied with thy grace, and prospered

prospered by thy blessing: be with him; therefore, O Lord, and prosper him in all his undertakings for my good; hear all his prayers that he shall offer up for me, and grant me all the inestimable blessings he shall implore in my behalf. Open his mouth, that he may speak a word in season; and mine ears, that I may duly attend to whatsoever he shall tell me after thy law; and dispose my heart carefully and conscientiously to perform it. It is thy own command, by the mouth of thy holy apostle, that, if any be sick, he call for the elders of the church to pray over him: it is thy promise, that the prayer of faith shall save the sick; and, if he have committed sins, they shall be forgiven him in obedience to thy command: and in a stedfast belief of this promise, I have now sent to my proper pastor, the minister of thy word and sacraments, to crave his help in my great necessity: O let thy holy spirit be present with him, and make his endeavours to prepare and fit me for my last great change, successful and effectual, through Jesus Christ our Lord. *Amen.*

A Prayer when Sickness encreases, and there remain small hopes of Recovery.

O God, who art infinite in power, compassion, and goodness, look down from heaven upon me a miserable sinner; who lying under thy hand in continual pain, fly to thee alone for help and comfort. Let me look by faith beyond this vale of tears and misery, to that happy place, which has no pain and grief. I know nothing is impossible with thee, and that thou canst raise me up, even yet, and will certainly do it, if it be best for me: and therefore I humbly submit all unto thy wise disposal: but as this sickness seems to be for death, help me carefully to examine my life past, and in patience to possess my soul; that through all my tribulations I may enter into the kingdom of heaven, through Jesus Christ my Saviour. *Amen.*

A Prayer

A Prayer when given over by the Physician.

O Blessed Lord, now am I hastening on to the end of my life; remember not against me the great and manifold errors thereof; but let them all be wholly done away by thy mercy, and my blessed Saviour's merits, while I truly repent. Let me come to my great change without guilt, and foresee its approaches, without fear, or impatience. Oh! that I may always stand ready to give a good account of my life unto thee; and that I may fight the good fight of faith with constancy and perseverance; and finish my course with joy, and never sleep in sin, nor lie down in misery and sorrow. And, since my soul is now summoned to meet the bridegroom, dress it, O Lord, in a wedding garment, fit to appear in his presence; give me oil in my lamp, and grace to keep it always burning, and sending up a pure and holy flame; that when the door opens, I may be ready to enter with him to the joy of my Lord. Enable my soul to strip itself of all fleshly affections, before it leaves my body; and to be of like mind and disposition with the holy angels, and blessed spirits of just men made perfect, before it goes to keep them company. And, O my God, let me not forget, that this is like to be the last trial, which thou wilt afford me, of renouncing my own will, and resigning myself to thine, and of shewing forth the devotion of my spirit, and all holy obedience, and patience, and faith, and humble confidence in thee; and make me, therefore, watch for all opportunities of exercising the same, and do them diligently, as my last labours for immortality, and for seeing thy everlasting mercy, through Jesus Christ my Lord. *Amen.*

M E

*MEDITATIONS on the Advantages of a short Life,
and the Benefit of Death.*

I WHY do I thus bemoan my self, and rashly utter such repining words? seems it so hard to tread the path, which all my ancestors have done before me? *Adam* the first of men: *David*, the man after God's own heart: and *Mary*, the mother of our Lord; all these have paid their debt to nature, and submitted to the law of universal mortality. *Jesus* himself, the eternal son of God went not up to his glory, but through the gates of Death. And shall fond self-love flatter me to hope an exemption from the sentence pass'd by the Almighty upon all mankind? or shall I murmur that my life is but a span; and that also expos'd to sorrows without number? does not the very shortness thereof abate its miseries? do not these miseries commend its shortness? Dying is an act that is to be performed but once, and once done well, men are made happy by it for ever.

II. Lord! I confess thy decrees are just, and our selves the cause of all our miseries. We sacrifice our youth to pleasure and folly; and our manhood to pride and intemperance: the hoary head spends its hours in craft and avarice, and begins not to live 'till the approach of Death. Then men bewail the shortness of that time, which their prodigality has lavish'd away in idleness or excess: after a loose and negligent life, we complain that death comes upon us unawares. Our days perhaps, are too few to make us rich, or to satisfy the ambition of a haughty spirit. But to be taught our whole duty, that is, the meek and humble life of our great master *Jesus Christ*, requires not so much the number of years, as the faithful endeavours of a pious mind: could I bestow on the improvement of my soul the time I so vainly trifle away, my days would be short enough not to seem tedious, and long enough to finish my appointed task in. For, what is my business here, but to sow in hope, that hereafter I may reap in joy?

III. O thou most just, but secret providence; who governest all things by the Counsels of thy will, whose powerful hand can lead down to the grave and bring back again: behold! to thee I bow my head, and freely submit my greatest concerns; strike as thou pleasest my health, and life, I cannot be safer than when they are at thy disposal. Only these few requests I humbly make: which, O, may thy clemency vouchsafe to hear! cut me not off in the midst of my folly; nor suffer me to expire with my sins unpardoned; but make me, Lord, first ready for thy self; then take me unto thee, in thine own due time. Give me eternal rest, O merciful Lord; and may thy glorious light shine upon me for ever.

A Prayer against the fear of Death.

O Most gracious and merciful father, give me grace to be always ready to obey thy summons, and willing to depart this life, when thou callest; forgive all my sins, which are the sting of Death, that I may prepare to meet it, as an harmless thing, that cannot hurt; as a release from those weaknesses and sorrows, which render my life a burthen to me. Let not my spirit be broken with dreadful apprehensions of dying under the load of thy heavy displeasure; but make me to remember thy infinite mercies, the inexhaustible treasures of thy goodness and clemency; and let the consideration thereof, fortify my mind against the horrors of this hour, so dreadful to flesh and blood; strengthen me with a comfortable hope in thee; a steadfast faith in thy sons blood; and let me not be afraid of that, which, through thy mercy, will be an happy passage into thy kingdom, the gate of everlasting bliss and glory, through Jesus Christ my blessed Saviour and redeemer. *Amen.*

A Prayer for Preparation for Death.

O Everlasting God, make me wise to consider my latter end, as knowing that thou wilt bring me to Death,

Death, and to the house appointed for all living. Prepare my heart to seek thee, O Lord, before I go hence, and be no more seen; before I go whence I shall not return; when I shall behold man no more with the inhabitants of the world; for the grave cannot praise thee; Death cannot celebrate thee; I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God. On the bed of sickness, when the time of my departure is at hand; in the hour of Death, and in the day of judgment, deliver me, O Lord, and save me. Let me die the Death of the righteous, and let my last end be like his; that I may receive of thee a crown of life, through the merits of my Lord and Saviour Jesus Christ. *Amen.*

A C T S of R E P E N T A N C E.

O Lord, who art nigh to them that are of a contrite heart, and wilt save such as are of an humble spirit:

I desire to bring mine iniquities to remembrance, and to afflict my soul in thy sight.

Let mine eyes run down with tears, night and day, and let them not cease, till thou look down, and have pity upon me: it may be that thou wilt forgive mine iniquity and my sin.

O that I had hearkened unto thee; that I had walked in thy ways:

Out of the abundance of my complaint and grief do I speak; in the anguish of my spirit, and in the bitterness of my soul: Lord, what wilt thou have me to do?

If I justify my self, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse:

If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head: I am full of confusion, therefore see thou mine affliction;

Look

Look down from Heaven; and behold from the habitation of thy holiness, and of thy glory:

O Thou! that forgiveſt ſins, and ſaveſt in time of affliction; withdraw thine hand far from me; and let not thy dread make me afraid:

Thou ſayeſt, return ye back-ſliding children, and I will heal your back-ſlidings: behold I come unto thee, for thou art the Lord, my God:

If I return to thee, thou wilt put away mine iniquity; then ſhall I have delight in thee, and ſhall lift up my face unto thee.

Why art thou caſt down, O my ſoul? and why art thou ſo diſquieted within me? hope in God.

For thus ſaith the high and lofty one, that inhabiteth eternity, whoſe name is Holy: I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit; to receive the ſpirit of the humble, and to revive the heart of the contrite ones.

I will bear thine indignation, O Lord, becauſe I have ſinned againſt thee; I will accept the puniſhment of mine iniquity, waiting upon thee, in the way of thy judgments:

It is of thy mercy, O Lord, that I am not conſumed; becauſe thy compaſſion faileth not.

I know thou exacteſt of me leſs than mine iniquities deſerve; and haſt not dealt with me after my ſins:

Nevertheless in a contrite heart, and an humble ſpirit, let me be accepted, through the merits of Jeſus Chriſt, my Mediator and Advocate.

CONSIDERATIONS againſt the FEARS of *not having*
our Sins pardoned.

THE fearing man is the ſafeſt; and if he fears on his death bed, it is but what happens to moſt conſidering men, and what was to be looked for all his life time: he talked of the terrors of death, and death is the king of terrors; and therefore it is no ſtrange thing, if then he be hugely afraid. If he be not, it is
either

either a great felicity, or a great presumption. But if he wants some degree of comfort, or a greater degree of hope, let him be refreshed by considering,

I. That Christ came into the world to save sinners; that God delights not in the confusion and death of sinners: that in heaven there is great joy at the conversion of a sinner: that Christ is a perpetual advocate, daily interceding with his father for our pardon: that God uses infinite arts, instruments and devices, to reconcile us to himself: that he prays us to be in charity with him, and to be forgiven: that he sends his servants to warn us, and remind us perpetually: and, therefore, it is not likely that he will condemn us without great provocations of his majesty, and perseverance in our offences.

II. That the covenant of the gospel, is a covenant of grace, and of repentance, and that although forgiveness of sins is conferred to us in baptism, and that this baptism is but once, and cannot be repeated; yet the forgiveness of sins is the grace of the gospel, which is perpetually tendered unto us, and secured unto us as long as we have not renounced our baptism. And therefore, no man ought to despair of pardon, but he that hath voluntarily renounced his baptism, or willingly estranged himself from that covenant. And then

III. Let him consider, the more he fears, the more he hates his sin, that is the cause of it; and the less he can be tempted to it; and the more desirous he is of heaven: and therefore such fears are good instruments of grace, and good signs of a future pardon. Only one sin is declared to be irremissible, which is, the sin against the Holy Ghost, the sin unto death, as St. *John* calls it. But it is certain that no man commits a sin against the Holy Ghost, if he be afraid he hath, and desirous that he had not.

IV. All the sermons in the scripture exhorting men to repentance, to be afflicted, to mourn, and to weep, to confess their sins, are sure testimonies of God's purpose,

pose, and desire to forgive us, even when we fall after baptism: and if our fall after baptism were irrecoverable, then all our preaching were in vain, and our faith were also vain.

V. Consider that every man is a sinner: in many things we offend all; and if we say we have no sin, we deceive ourselves: and therefore either, all must perish, or else there is mercy for all; because Christ died for sinners, and God hath comprehended all under sin, that he might have mercy upon all.

VI. If ever God sends temporal punishments into the world, with purposes of amendment, it is certain that God chastises the sin, to amend the person; and smites that he may cure; and judges, that he may absolve.

He that will not quench the smoking flax, nor break the bruised reed, will not tie us to perfection, and the laws and measures of heaven upon earth: he hath told us plainly that he will pardon the returns and surprises of sin in the days of repentance, if we give no way and allow no affection, and give no place to any thing that is God's enemy; or if we do not end in the flesh what we have begun in the spirit. A man cannot think too meanly of himself, but very easily he may think too high; a wise man will always in a matter of great concernment think the worst; and a good man will condemn himself. Humility, a modest judgment, and a firm hope and confidence in God, are very good instruments to procure mercy, and a fair reception at the day of our death: but presumption, or a bold opinion, serves no end of God or man; and is always imprudent, ever fatal; and of all things in the world is its own greatest enemy: for, the more any man presumes, the greater reason he hath to fear. A man's heart is infinitely deceitful, unknown to itself, not certain in its own acts, praying one way and desiring another, wandering and imperfect, loose and various, worshipping God and entertaining sin, following what it hates, and

and running from what it flatters, loving to be tempted and be betrayed.

VII. It is certain we have highly sinned against God; but we are not so certain that our repentance is real and sufficient, it is not revealed to us whether or no the time of our repentance be past: or, if it be not; yet how far God will give us pardon, or upon what condition, or after what sufferings or duties, is still under a cloud. It may be we call every little sigh, or the keeping a fast day, the duty of repentance; or we may have entertained false principles in the estimate and measures of virtue: for, when we have done all that we can, we are unprofitable servants; and yet no man does all that he can do; and therefore is more to be despised and undervalued. The self-accusing publican was justified rather than the thanksgiving and confident Pharisee. It is prudent advice that we be not high minded, but fear: and, when we stand most confidently, to take heed lest we fall.

A Prayer at the Approach of Death.

Directions.

IF thou canst, say this prayer thy self; if not, let thy friend use it for thee, changing the person as occasion doth require.

INTO thy hand, O merciful father, and gracious redeemer, I now recommend my spirit; let thy holy angels defend me from the malice and power of all my ghostly enemies, that they may not be able to molest or hurt me, from henceforth, even for ever.

I believe, O Lord, that I shall receive my body again at the resurrection of the just; and therefore I now lay aside all thought and care for that; I only beg mercy for my soul, which thou hast redeemed with thy most precious blood. O God! impute not unto me the follies of my youth, nor the sins of my riper years; but pardon all my offences, both omissions and commissions, which

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I have been guilty of, throughout the whole course of my life; let the merits of thy death, O blessed Saviour, make an attonement and full satisfaction for all mine iniquities and transgressions: let thy precious blood wash away all my stains; let thy righteousness cloth and adorn my soul; for all my righteousness is but as filthy rags before thee; and let the comforts of thy holy spirit refresh my mind in its greatest extremity. O gracious God, let not my faith fail, nor my hope tremble, nor my charity grow cold, nor my soul in its last agonies be affrighted with the terrors of death; but send thy ministering spirits, to convey my soul to the mansions of rest and peace, there with certainty to expect a glorious resurrection, to the fulness of joy, at thy right hand, where there are pleasures for evermore; grant this, O merciful father, thro' Jesus Christ, to whom, with thee and the Holy Ghost, one God, blessed for ever, be all honour and glory, now and to all eternity. *Amen.*

Our Father which art in Heaven, &c.

Directions.

WHEN thou perceivest thy soul departing from thy body, pray with thy tongue, (if thou art able) else pray in thy heart, fixing thy mind with an humble confidence on thy blessed Saviour Jesus Christ, and saying,

EJACULATIONS.

O Lord, wash my soul in thy blood, that it may be presented without spot unto thee; and let me die in thy favour, rest in peace, and rise again in glory. *Amen.*

Keep me in custody, O holy father, for, nothing can take me out of thine hands; and give thy holy angels charge over me, to guard and receive my poor soul at my departure, and to conduct and carry it to the blessed receptacles of rest and peace. *Amen.*

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In thee, O Lord Jesus Christ, my most merciful Saviour, and only redeemer, in thee alone is all my trust; O let me never be confounded.

O blessed Jesu, I sue to thee for mercy, and the forgiveness of my sins; graciously hear me, O Christ and save me!

By thy agony and bloody sweat; by thy cross and passion; deliver me, O Christ, now in the hour of my death, and in the day of judgment!

O holy, blessed, and glorious Trinity, three persons, and one God, have mercy on me, and receive my soul!

Come, Lord Jesu, come quickly; I desire earnestly to be dissolved, and to be with thee. Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth. *Amen, Amen.*

A Prayer upon the Appearance of Recovery.

ALmighty and ever blessed Lord God, from whom are the issues of life and Death; who killest, and makest alive, bowest down our bodies to the grave, and bringest back again; I desire with a heart full of unfeigned gratitude to proclaim thy great goodness towards me at this time; I praise thee for thy seasonable correction, whereby I am put in mind of my natural frailty and mortality, to wean my affection from this vain transitory world, and to put me upon the more diligent preparation of my self for another, and a better. Blessed be thy name, that thou didst not immediately cut me off, without warning, as thou mightest justly have done; and not only hast allow'd me a space of reflection, whereby to get my soul into a fitter posture or appearance before thy dreadful tribunal, but now givest me hopes of a longer time to reduce my holy purposes and resolutions into practice. May it seem good in thy sight, to perfect that recovery thou has begun in me; and to grant me a longer continuance here, not for the gratification of any worldly or sensual inclination or affection

in me; but to the end that, by the good improvement of the time thou shalt allow me, I may obtain a compleater conquest over all sorts of vice and wickedness, and a greater readiness to the performance of my duty to thee; I may cleanse my self from all filthiness of flesh and spirit; and that I may perfect holiness in thy fear, through Jesus Christ, my Lord. *Amen.*

A Prayer upon a Recovery from Sickness.

O holy and most gracious Lord God! who art infinitely good to all them, who put their trust in thee; I have not only learned by the hearing of the ear; but my own late as well as former experience, taught me, that thou art abundant in goodness and mercy. It is in thee I live, move, and have my being; and thou hast, in a particular manner, expressed thy love to me, in lifting me up from the gates of Death; thou hast brought my soul from the grave, and hast kept me alive, that I shall not go down into the pit. For this, and all other thy undeserved favours, for ever blessed be thy holy name. Lord, I earnestly desire, that my heart may be duly affected with a sense of them, and that I may not dare to abuse such transcendent loving kindness; but whatever length thou addest to my days, it may be faithfully spent in observing thy Laws, and exalting thy praise. I am, by thy mercy, made whole; make me also strictly watchful over my self, that I sin no more, lest a worse thing come unto me. Let the consideration of the weak condition I have been in, have such an influence on my mind, that I may not dare to neglect it, or defer any part of my duty, lest I be snatched away before it be finished. I know not how soon I may be reduced to the same or a worse estate, when I shall be able to do a very little for my self; cause me, therefore, to take care in time, to make my calling and election sure; that such a visitation may be no surprize to me, nor be able to terrify me with the dread of an unhappy Death. As thou hast given me a
space

space for amendment, give me moreover an heart carefully to amend whatever is amiss in me. Make me always mindful how frail I am, and how unable to stand the shock of another sickness, whensoever thou shalt send it: and give me grace, in the mean time, to do, what it may be then too late to wish I had done. Let no one sinner have dominion over me; nor any temptation prevail against me, or render me in any wise regardless of the indispensable obligation I stand in to thee, my most loving Saviour and deliverer; work in me both to will and to do according to thy good will and pleasure; and whilst thou seest fit to continue me here, let every day thou addest to my life, bring me a step nearer to the fruition of thine everlasting glory. Grant this, O father, for Jesus Christ's sake, our only mediator and redeemer. *Amen.*

A Thanksgiving after a Recovery from Sickness.

Directions.

Instead of the Psalm on that day you return Thanks, say this that follows, together with the Prayers.

P S A L M.

I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord in the land of the living. I shall behold man no more with the inhabitants of the world.

Mine age is departed, and is removed from me, like a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness; from day even to night wilt thou make an end of me.

I reckon'd till morning that, as a lion, so he will break all my bones: from day even until night wilt thou make an end of me.

Like a crane or a swallow, so did I chatter; I did mourn

mourn as a dove: mine eyes fail with looking upwards;
O Lord, I am oppressed, undertake for me!
I said I am cast out of thy sight: yet will I look a-
gain towards thy holy temple.

When my soul fainted within me, I remembered the
Lord: and my Prayer came in unto thee, into thine
holy temple.

Behold, for peace I had great bitterness: but thou
hast, in love to my soul, delivered it from the pit of
corruption; for thou hast cast all my sins behind thy
back.

For the grave cannot praise thee, death cannot cele-
brate thee: they that go down into the pit, cannot hope
for thy truth.

The living, the living, he shall praise thee, as I do
this day: the fathers to the children shall make known
thy truth.

The Lord was ready to save me.—Therefore I will
sacrifice unto thee with the voice of thanksgiving: I
will pay that I have vowed: salvation is of the Lord.

Bless the Lord, O my soul, and all that is within me
bless his holy name.

Bless the Lord, O my soul, and forget not all his be-
nefits: who forgiveth all thine iniquities; who heal-
eth all thy diseases: who redeemeth thy life from de-
struction: and crowneth thee with loving kindness and
tender mercies.

Bless the Lord, O my soul.

Glory be to the Father, &c.

As it was in the beginning, &c.

A Prayer of Thanksgiving after Recovery from Sicknes.

O Lord, the giver of life and health! thou hast re-
deemed my soul from death; thou hast brought
me back from the gates of the grave. I said, I die, I
perish, utterly perish; I shall be consumed with dying,
and there is no hope: but thy power and thy mercy have
appear'd to my soul, as a bright morning after the clouds

of darkness; thou hast delivered me from my fears, and the multitude of sorrows that I had in my heart; and thou hast brought up my life from corruption, O Lord my God. O let that life, which thou hast restor'd to me, be spent in thy praise and service, that I may thankfully retain in mind the greatness of thy mercies towards me; and that, as I have received much, I may love thee more. And grant me by thy grace so to improve the short continuance of this present life, that my soul may be prepar'd to meet thee, that I may enter in with the bridegroom into the chambers of eternal rest and peace, and be ever satisfied with thy presence, O Lord, and may behold the glory of thy son Jesus Christ, the Lord of glory for ever; in whose name I beseech thee, O merciful Lord God, accept these my prayers and praises which I conclude in that form of words, which he has taught his disciples to offer up unto thee saying, *Our Father, &c.*

A Prayer to be said by those present at the Death of any Person.

A Almighty God with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity; we here prostrate adore thy divine majesty, for this instance of thy goodness, in allowing us a longer time to prepare for the hour of our death. The end of our deceased friend convinceth us, that man who is born of a woman hath but a short time to live; and is full of misery. He cometh up and is cut down like a flower, he fleeth as it were a shadow, and never continueth in one stay; that it is of thy mere bounty we live, move and have our being upon earth; and that when thou commandest, the wisest, most powerful and stoutest must submit to thy call; for in the midst of life we are in death: of whom then may we seek for succour but of thee, O Lord, who for our sins art justly displeased; and therefore as we most heartily

The New Practice of Piety.

Heartily offer up our thanks for that it hath pleased thee to deliver this our friend out of the miseries of this sinful world: so we beseech thee that when we shall depart this life, thou wilt not suffer us in our last hour for any pains of death to fall from thee, nor deliver us into the bitter pains of eternal death; but that, departing this life in thy true faith and fear, we may rest in thee, as our hope is this our friend doth: and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well beloved son shall then pronounce to all that love and fear thee, saying, Come ye blessed of my father, receive the kingdom prepared for you from the beginning of the world; so that we, with all those, who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Grant this, we beseech thee, O merciful father, through Jesus Christ, our mediator and redeemer. *Amen.*

F I N I S.



